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THE HIDDEN POWERS IN MAN

By

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PUBLISHERS

P. K. VINAYAGA MUDALIAR & CO.,
SOWCARPET, MADRAS.

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[Price Rs. 2/8]

1926

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PREFACE

OF all the Hidden Powers in Man that which results in dreams is perhaps the most familiar though mysterious. Hence before passing on to human hidden powers familiar only to a limited few, we shall say a few words regarding it in the beginning of this Preface.

Dreams are often defined as states of mind when one is asleep. They are therefore not brought about by external objects. One has dreams just before he goes to sleep, just he begins to awake from sleep, and even when he is sound asleep, though there are some who say that a man dreams only before he awakes. The fleeting images that occasionally present themselves when one is awake or when one is about to fall into sleep are called by the names of *visions*. Ordinary people do not have these visions during waking hours. These are generally brought about by emotional conditions. Bakthi or religious ecstasy is a condition favourable for having such visions. Insane people and certain others have visions while

they are awake, but they are given the names of not visions but *hallucinations*. Certain drugs administered to people or taken by them induce the state called *trance*. The drug *soma* is said to be one of the drugs used by the sages of old to induce in themselves or in others this trance. But nobody now knows anything about it even as a certain plant said to have been used in ancient days to deprive the body of all sorts of feelings, when a woman at the death of her husband ascended the funeral pyre coating all over her body its juice mixed with sandal paste—is unknown to the people just now. It has been said in the sacred books of the Hindus, that their priests and holy men performed Soma yaga or the sacrifice using the juice of the *Soma* creeper. After the sacrifice was over they fell into the state of mind called trance by drinking some of the remnants of the juice used. The reason why they performed a sacrifice before drinking the juice of this creeper *soma latha* is not far to seek. It is ordained in the *dharma* sastras of the Hindus that they should do everything for the gods *first* and then only their personal wants should be attended to. The method usually adopted to do a thing for the gods is that of sacrifice. Generally things are offered to the gods in fire. Therefore the sages might have put some of the juice of the sacred creeper into the sacrificial

fire to make the remnant holy, with the prescribed rites and ceremonies, and then drunk the remnants subsequently, sharing it perhaps with the other holy men present. In this connection it may be mentioned that the things left as remnants after a sacrifice, are considered by the Hindus to be holy and of special efficacy for the reason that the devas who are supposed to be present during the sacrificial ceremony being invoked by the person performing the sacrifice, saturated them with their magnetism and made them holy.

From the foregoing statements it is clear that the ancients knew of certain drugs akin to the drug chloroform of modern days and used them to induce in themselves and in others the state of mind going by the name *trance* and then bring to their waking consciousness what they saw as mental images or pictures while in that state.

In addition to the mental conditions mentioned above namely (1) Visions, the outcome of religious ecstasy in certain persons, (2) Hallucinations of the insane and others and illusions and (3) Trance fallen into by the sages of old, there are also said to be other conditions called (1) Mesmeric, (2) Hypnotic, (3) Spiritual and so on. Demonology, miracle, mental therapeutics, genius, etc., are also said to be nothing

but psychic manifestations of the human intellect and human power, whether normal or abnormal. All the above mentioned mental conditions are in some way or other related and among them are included the mental conditions called dreams also. To understand dreams, it is necessary to understand all these conditions at least in their bare outline. Let us therefore take these states one by one and give a brief outline of them in this Preface and deal with them at length in separate chapters later on.

ECSTATIC VISIONS

These, as we have already stated, are mental conditions brought about by religious ecstasy. It may also be brought about by one-sided mental activity and intense concentration on single groups of ideas with lowered sensibility, or the sensibility of the sensory organs reduced to a minimum, as has been explained by Edmund Parish in his treatise on "Hallucinations and Illusions." Philosophers, artists and several others by deepening certain channels of thought have become liable to ecstatic visions. It is not at all essential that the object of longing or desire should be one very high and noble. Even trivial, grotesque or perverse objects may be made to induce in a person ecstasy and ecstatic vision. It is of course true that almost all of the Bakthas of

India have had one or other of their deities as their objects of devotion and by constantly dwelling upon them had merged themselves in their ideals. They forgot everything else but their ideal deity and remained in that condition ever so long. The greater the duration of time they remained in such a state, the deeper perhaps had become the channel of their devotion. But there have also been instances in which men of mediocre mental development also have reached the state of ecstasy. It is for this reason perhaps that the Hindu sages of old have said that the easiest way to union with God is by Bakthi or devotion. When a would-be disciple approached a guru and requested him to mention him an object to dwell upon, he is said to have placed before him a match box that was lying near and added "Dwell" or in other words "meditate" upon this.

There is also a familiar Indian story to illustrate the statement that the object meditated upon need not be a great one, and it is as follows : —

Once there was a simple fellow and he approached a man whom he considered to be very wise and begged him to bestow upon him the image of a deity to worship. He had taken with him a fine mango fruit as a present to the guru. Having eaten the luscious pulp, the teacher took out

a knife and hewed out of the stone or mango seed a rough image of a Siva Lingam and gave it to the simple fellow with the words "Take this with you and worship it with great devotion. Then everything will go well with you. You may even gain *mukthi*—liberation from birth and death—that was impossible to obtain even by the greatest of sages like Sanaka", he added laughing. What was said in jest was not understood as such by the simple fellow and he took his words most seriously and asked him whether his deity would eat and if so what and how much of food. The guru again laughing said, "Yes, you should cook a measure of rice every day, place it before the deity and make him eat it either by coaxing or by beating." Full of trust in his guru and his words, the simple fellow procured a measure of rice and cooked the same with great care and devotion. He then brought a big leaf and spread it before the image given to him. Having put all the food upon the leaf, he begged the image to eat it. He waited silently and patiently for a long time absorbed by the love for his deity, and by doing so he deepened the channel of devotion very much. At last when he found that the food remained untouched, he, with great grief and reluctance, took a stick that was lying near and began to belabour his dearly loved deity though tears were flowing from his eyes, when lo! the food disappeared in a trice!

A few days later, the simple fellow's guru was informed of the disappearance of the food. When he came to witness the marvel, the food would not disappear as usual even though the simple fellow coaxed and begged the deity to eat it. He then with grief and reluctance took the stick in his hand when lo! the food disappeared in space and with it the devotee also !

The state of ecstasy is most often of very short duration and at times would not be reached at all by the devotee. Then he mourns in the former case for the cessation of the happiness and in the latter case regards it as his night which he should pass somehow.

Men who have had the pleasure of ecstasy and the ecstatic visions tell others with rapture of the heavenly bliss and unspeakable delight they enjoyed and the wondrous visions they saw. At times they even speak about the conversation they had with angelic visitors

All the people rising to the level of ecstasy need not necessarily enjoy pleasing visions, hear delightful music and voices and converse with delight with shining angels of marvellous beauty. Some may have only pleasant experiences throughout,

Some might witness awful phantoms and speak with them and some may have both the experiences.

It is said that visions do come to certain people quite in a natural manner even from very early ages. This is perhaps due to the development of the soul functioning in the body perhaps in the previous lives. Be whatever it is due to, it is an established fact that certain people see visions and hear invisible voices even as they see ordinary things and hear ordinary voices. Certain people are said to have had visions of what was going to happen in the future, and we have plenty of instances of the same in our puranas. Let us mention only one instance and pass on. Every one knows the name of Vibhishanar, the brother of the ten-headed giant Ravana, ruler of Lanka. He is said to have been the Rishi Pulastyer in the life previous to that of a Rakshasa and even then his birth and actions in the future had been foreseen by the sages in their visions. The devas knew that Sri Rama would destroy Ravana even long before the events narrated in the Ramayana took place. Those that had visions rose to the level of the devas perhaps for the time being. So visions are mental conditions in which certain people see and hear without the use of their senses of perception.

Hallucinations may be described as delusions of perceptions of things that do not exist. A mad man thinks that he has been changed into a mass of bread, and consequently is in constant dread of being eaten up. Here he is under the influence of a delusion or hallucination.

Illusion may be defined as deceptive appearance. It is often called by the names Jalam, Indra-jalam. Mahendra-jalam etc. by the Hindus. A large number of people are made to see a particular incident as happening. A woman is bound in a net and covered over with a basket. After a while the basket is removed and the woman is not found inside. She comes running from the corner of a street. This show is a very common sight met with in almost all Indian villages. Certain materialistic scientists having witnessed this performance in the open space of the street were filled with wonder and decided upon photographing the various scenes or portions of the performance. When they photographed and developed the picture representing the scene in which the woman was seen bound in a net, it differed entirely from the actual sight witnessed by the people. In fact, the woman was not bound into the net and covered over with the basket at all. She was only

standing at a distance. This is clearly a case of optical illusion created by the performer of the magic, using certain power he possessed. They say that he has some specially prepared pigment using which he is able to create the illusion referred to. This performance goes by the name Indra-jalam while there is said to be a greater performance called Mahendra-jalam. The performer pretends that he entrusts his wife or daughter generally a young woman to the care of the chief man among the audience while he goes to the Heaven-world to assist the devas against the Asuras in a battle that is being waged between those there. He then takes a roll of thin thread which to the wonder of all unrolls of its own accord and goes higher and higher and higher, till it disappears in the clouds. Then another roll following its example forms a line of thread parallel to it while a third thin roll forms a series of cross threads with those two lines of threads. The magician has thus at his disposal a ladder formed of thin threads mounting which he disappears in the clouds to the wonder and admiration of all the people witnessing the performance. Shortly after his disappearance, a tremendous noise is heard from above, even as if it would be heard from a field of battle. Then begin to fall a

number of headless trunks and heads of human beings with blood and gore and ghastly to look at. In one of those heads is recognised the head of the magician himself, at the sight of which the woman left by him under the care of the chief man among the audience rushes forward crying Alas! Alas! My husband is slain or my father is slain! as the case may be, when lo! the heads, trunks etc. disappear in a trice and with them the woman also!

The magician then is seen descending slowly down the ladder of thread! He comes down in due course and joyously exclaims that the victory was the devas, and that he had contributed very largely to it. Finally he goes to the chief man and asks him what became of the woman entrusted to his care. When he is not able to give a satisfactory account of his guardianship, he pretends to be very angry with him at which all laughs. Then the performance is brought to a close.

The above is an extraordinary instance of optical illusion subjected to by a large number of people and therefore it has been detailed in preference to several others of similar kind, before passing on to the next mental condition referred to before.

The condition of the mind called trance is generally induced in men and women by the use of drugs though the means of hypnotism and mesmerism may also be resorted to in certain cases. The drugs which tend to remove irritation or pain inducing in general a state of repose, are given the names of *anodynes*, *soporifics* or *hypnotics*. It is also possible to induce this condition of trance by deep concentration or intense devotion. Crystal gazing, strong perfumes, repetition over and over again of certain words and sentences, are said to be means employed by people to induce in themselves or in others the condition of trance, either to enjoy the bliss of oblivion of all mundane pains and anxieties or to bring down knowledge and emotion from higher levels. Colours and music are also said to be capable of inducing trance in people. Gentle rocking of the body to and fro may also be resorted to for a considerable length of time to gain this state of mind.

Hypnotism and mesmerism are artificial processes by which a sleep-like condition is induced in persons. It is also explained in other words that hypnotism and mesmerism are artificial methods by which a state of *hysterical catalepsy* is brought about in persons. When people are thrown into

hypnotic or mesmeric trance or sleep, they are able to speak, though remaining unconscious. They see, hear and describe what they visualise, making use of their subtler senses of perception

Mesmerism is also called *animal magnetism*, while hypnotism, though the results arising from it may be in many respects similar to those produced by mesmerism, is different from it and is said to be due not to the influence of emanations from one's body, but to the physical and psychical condition of one subjected to the process.

Clairvoyance and somnambulism are two other conditions allied to the subjects we are dealing with. A clairvoyant using certain inner faculty he possesses, sees places, objects, persons etc. however distant they may happen to be. In fact a clairvoyant in India has actually described what was taking place at a particular place in England. A man gifted with the clairvoyant faculty can not only see a very long distance through space impossible for an ordinary man to do, but he can also see through solid walls, sides of boxes and so on. In fact such obstacles for seeing through are like transparent media like glass for clairvoyants and there have been recorded many instances in which not

only the contents of closed boxes have been correctly described but also portions marked in closed books have been read. The description of things taking place at some portion of a building within closed doors have also been correctly given by certain clairvoyants.

A somnambulist is not only a clairvoyant but we may say that he is something more. He walks in sleep even many miles without being conscious physically that he is doing such a thing. He is precise in his movements and is very careful. There have been somnambulists who have ridden on horseback many miles with their eyes closed. Some have climbed to positions of difficulty which they never would have attempted in their waking state. A gentleman who was sleeping comfortably in a room in his house found to his surprise when awaking from his sleep that he was on the bank of a river many miles away from his house! He had walked the whole distance while in sleep and had been quite unconscious of the act in his physical consciousness. People who have committed crimes like murder are said to have betrayed themselves by walking in their sleep and enacting the tragedy over once more.

Psychometry is the science dealing with another super-physical faculty possessed by certain individuals. After establishing a contact with any person or object, through any object or wearing apparel that had remained in contact with that person in the case of the former and through a portion of the object in the case of the latter, they are able to describe several incidents in their lives that had occurred even many years before in the first case, and in the case of objects, several things connected with them. Let us suppose that a bit of the wearing apparel belonging to an individual has been given to a Psychometrist. What he or she does is, that he or she holds it on his or her forehead between the eye-brows generally for a few seconds. He or she then sees pictures of events in the life of the individual concerned passing before his or her mental vision even as pictures in a cinema show that pass before the audience attending one. In case a portion of the object say a chip of wood from the chair or table used by an individual is sent, then he or she who is going to psychometrize, places the same on the forehead as before between the eye-brows and after establishing the needed connection by the said act goes on to describe the mental pictures seen. They may either describe any incident in the life of the person owning the chair or the table of which

the chip was a portion, or he or she may go on describing either the carpenter who made them or any other individual who had had occasion to make use of the said furniture. Once a bit from a wall of a room was made use of, and the person psychometrising, is said to have described a cooly carrying a pot of earth, for a very long time even. The beautiful custom of the Hindus of taking a cocoanut or a fruit or a flower as an offering to the deity in a temple or to a holy man in his dwelling as a present has perhaps originated from this knowledge of the science—and art too perhaps—of psychometry. To bless a particular individual from out of many, a channel perhaps was necessary to find him out and that was furnished by the present brought and left with the deity or the sage by the devotee. It may in this connection be borne in mind that any object leaving the possession of an individual leaves a track though invisible to ordinary men and women, and that track or trail is clearly visible to a psychometrist or other sensitive person or person of super-physical perception of things.

Clairaudience is similar to clairvoyance with the difference that the subtle organ of hearing takes the place of the subtle organ of sight.

Psycho-therapeutics is another branch of this interesting subject of psychism worth paying attention

to, since its study as a science and its application as an art have transcendent-practical interest and importance to the world. Every tyro in medicine is familiar with the word *therapeutics* which means healing art as well as healing science. Hence psycho-therapeutics is the science and art of curing diseases without the use of medicines or drugs. The power of the mind is made use of to get rid of the ailments or diseases. Hence the meaning mental cure has sometimes been given to the term psycho-therapeutics. It is the belief of certain people that a man or a woman can, by the exertion of his or her strong will, throw off any ailment, not only from his or her own body but also from the body of any one else. Herein lies perhaps the secret of curing snake bite, scorpion sting, etc. by *mantrams* practised and resorted to by the Hindus. The repetition over and over again of a certain word or words not only strengthens the power of will of the performer, but it also perhaps deepens the channel for the flow of the force of his will. The poison injected into the blood by the fangs of the snake or the sting of the scorpion is but a tiny bit of very fine matter and it can be compared to a tiny bit of thorn in a man's foot. Even as the pain caused by the presence of the thorn is removed when the same is got rid of, the pain and risk arising from the bite or sting of

poisonous insects disappear as soon as the poison in the part bitten is thrown out or destroyed. To throw out the poison *mantram* is resorted to. What happens here is, that the emanations from the body of the operator adds to the force of the sufferer trying to throw the poison out. In this connection it is necessary to understand the fact that the mind concentrated at any point, causes the play of finer forces at that point with increased force. A man suffering from the sting or bite of poisonous insects, has of course his mind centred at the portion bitten; but unfortunately in most of the cases, the sufferer does not think strongly that the poison is being thrown out of the body little by little. He thinks that the poison is at the place causing him pain, and this naturally retards the cure nature is trying to effect. If the man goes to sleep, his mental force is withdrawn from the place bitten or stung, and hence his cure is perhaps more easy and effective. A man trying to cure the sting or bite of poisonous insects not only directs his mind and its force to the part affected while he is bent on throwing the poison out, but he also makes the person treated to do so. Thus the cumulative mental force of both the operator and the operated succeeds in throwing the poison out. From the above statement it should be clear that the operator should have great reliance in his power,

and the operated should have great belief in the efficacy of the *mantram* of the operator. Belief in a guru gives the operator what he wants, and that is added to by his repetition over and over again of the *mantram*. Cure in a few cases gives the operated the needed trust in the operator and so with every *mesmeric pass* or movement of the hand or stick held in it, he thinks that the poison is escaping out into space from out of the portion of his body.

Not only the sting or bite of poisonous insects has been effectively cured by the art psycho-therapeutics, but bodily ailments and defects too have been cured and remedied. Many instances of such cures and remedies have been recorded, and these will be dealt with in detail later on at the proper places.

Telepathy is another branch of psychic science very interesting and instructive. Ordinarily people exchange thoughts by means of conversation or writing. Here physical senses for the perception of objects have been made use of. The organs the mouth and the ear serve people to exchange thoughts and ideas. Letters, books, etc., the media for understanding the thoughts and ideas of others need the services of the eyes primarily for the purpose. But by the art of telepathy communication can be carried on by in-

dividuals even without the use of the physical senses of sight, hearing, etc. Distance does not at all matter, and people can exchange thoughts and ideas, however great the distance separating them may be. But certain conditions are necessary to effect this wonderful means of communication, and they will be detailed at length in the appropriate places of this book.

Prevision and premonition are two more psychic subjects we are to detail in this book. Certain persons are gifted with the power of seeing either in dreams or in visions scenes that are going to take place in future. Such power is given the name of 'The Gift of Prevision.' Premonition is previous notice or warning given of an event that is to take place in the future, and certain people or members of certain families are often warned beforehand of certain occurrences going to take place to them or in those families. The digging of a trench resembling a grave by a dog in any one's compound or garden is considered to be one of the many premonitory signs of approaching death of certain members in the family to which the owner of the garden or the land belongs. Generally such an action of the dog forebodes loss of life of the chief member of the family though others also may be affected. In this connection may be

noted the fact that the Hindus believe (and their belief is often proved true) that the howling of a dog or the hooting of an owl indicates the death of some one in a family or in a village where the dog howls or the owl hoots for a number of times say eight. The hooting of the owl need not necessarily indicate death. It may indicate either any other calamity or even an auspicious event that is to take place. But the howl of a dog and the digging of a grave-like trench by it are sure signs of approaching death, have been proved to be true by years of experience.

Spirits of the dead are also said to warn the members of the family it belonged to once while in flesh, and we shall have occasion to detail about this later on. They generally appear to people in their dreams, but they may also appear to one or other of the members even as ghosts or apparitions. Spirits and apparitions belong to the realms of psychic phenomena, and as such deserve to be described in detail in a work of ours like the present one. There is a world or rather there are worlds formed of finer and finer grades of matter, and those worlds are full of beings with bodies of fine matter of various kinds. Those beings go by the names of spirits, devas, etc. When a man dies, his spirit clothed in one or other of the fine grades of matter

remains in one or other of the worlds of finer matter. As the matter composing those worlds as well as the bodies of those beings is very very tenuous, human beings are not able to see them. But the spirits may either clothe themselves in grosser matter and thus become visible to ordinary men and women or ordinary men and women by set practices develop the power of seeing and hearing them with developed subtler vision and developed subtler hearing. They then see, hear, smell and also sense their presence with developed subtler eye and ear, subtler organ of smell, the subtler nose and a subtler sense of touch or feeling. Even as certain animals have distinguishing colour and smell, the denizens of the spirit world too are said to have characteristic colour and smell of their own. To see them, to hear them and to smell them our gross organs of senses are not enough. We must, by set practices in seeing, hearing and smelling, mould, develop and get accustomed to use our finer sensory organs of sight, hearing and feeling. So in the ensuing chapters of this book we shall deal *in extenso* not only about the spirit and the spirit world, but also about various psychic subjects, of which a brief sketch has been furnished in the above paragraphs as an introduction.

HIDDEN POWERS IN MAN.

CHAPTER I.

MATTER AND SPIRIT (PRAKRITHI AND PURUSHA.)

To understand *psychism* and *psychic* phenomena as well as the laws governing them, a knowledge complete and thorough of various grades of matter comprised in the universe and the spirit behind them—nay ensouling them—is a *sine qua non*. To gain this knowledge, one may either take the grossest kind of matter and trace its origin from finer and finer grades of matter or begin from the finest kind of matter conceivable and trace from it the origin of grosser and grosser kinds of matter, coming down to the grossest the earth and the objects both animate and inanimate given birth to by it. Let us begin from the finest aggregate mass of matter. This mass may be called the basis of all other kinds of matter, and in fact it has been given the name of "the root of all kinds of matter." This boundless mass of matter had at first a boundless consciousness of existence and we may give this boundless consciousness the name of universal spirit. Then there was only one huge body of the finest conceivable kind of matter and one mighty consciousness functioning in it. Then arose a series of precipitations of matter coarser and coarser and coarser within this mighty egg of the finest matter with the consciousness in every part of it. Thus we have several grades of more or less egg-shaped masses of matter, but all these

grades are interpenetrated by all the finer grades of matter. To make this clear let us take an example. Let us suppose there is a fine cloth and it is soaked in coloured water. Let us put aside by an effort of our imagination the thread and water and conceive only the colour in the form of the cloth. If we succeed in doing this we can easily conceive in a similar manner the form of the cloth deprived of thread and colour. Then it will be easy for us to conceive matter within matter.

Going back to the mighty egg of the finest matter with the coarser aggregations formed in it armed with the knowledge furnished above, we can conceive one consciousness with a number of aggregations of various grades of matter. When that consciousness is associated with one out of the several masses of matter even as the form of the cloth was associated with the colour only setting aside from our mind the thread and water, it may be said to have a separate conscious existence in that grade of aggregate matter. So the mighty universe of matter may be said to have several universes of matter of various grades of fineness or tenuity and in each of these universes there is the all-pervading *one* consciousness.

Even as several universes were formed with the matter of the primordial universe of the finest matter, innumerable separated forms arose in each of the several universes. In each of these forms, a portion of the mighty consciousness abides. But the manifestation of the mighty consciousness through the forms depends upon the forms themselves and their development.

From the foregoing statements it must be clear that the *finest* kind of matter and the *consciousness* functioning in it are everywhere eternal and indestructible. But the coarser kind of matter may at any time be reduced to the finest kind of matter by the portion of the consciousness ensouling it. What happens then is clear. The rarefied coarser matter merges in the ocean of primordial matter while the one universal consciousness remains ensouling only one mass of the finest kind of matter.

One kind of coarser matter can at any time be changed into the next higher kind of coarser matter. Then the consciousness that abided in the former ceases to have such an existence.

From what has been set forth above it is clear that in the endless universe there are other endless universes, but there is a difference in the matter contained in them.

In the finest universe there is only one kind of matter and one consciousness ensouling it. In the next universe there are two grades of matter and one consciousness functioning in both. In the third universe, there are three kinds of matter and one consciousness pervading them all and so on. Hence it follows that the universe of the grossest kind of matter—our earth—has in it the matter of all the finer universes.

So the huge mass of earth has matter of various grades of fineness interpenetrating one another, the finer the grosser. These interpenetrating universes of matter have conscious beings living, not only in the portions

within the mass of earth but also in the portions outside it continuous with it but extending beyond it to a considerable distance.

Let us take the mass of the finest kind of matter. This has of course a portion of it inside the earth but the extension of that portion stretches to the whole of the infinite universe. Similarly the other grades of matter also interpenetrate the earth and stretch beyond it outside to a considerable extent but each stopping some distance short of the one finer than it.

The universes formed of these several grades of matter both inside and outside the earth are teeming with life even as the seas are teeming with aquatic creatures, plants etc. without number.

All these universes are given names and they are noted below :—

The divine Lokas are seven in number namely (1) Bhur Loka (The earth) (2) Bhuvārloka (That between the earth and the sun said to be the abiding place of *Munis*) (3) Swarloka (That between the sun and the pole star the abode of the *Yogis*) (4) Mahārloka (That between the earth and the utmost limit of the solar system) (5) Janārloka (That beyond the solar system the abode of very exalted beings) (6) Tapārloka (That beyond Janār and the abode of still higher beings) and (7) Satyaloka, the abode of the highest intelligences. These are worlds without the earth while within we have (1) Pātala the grossest portion of the various grades of matter comprised in our earth (2) Mahātala (3) Rasātala (4) Talātala also called Karātala (5) Sūtala (6) Vītala and (7) Atala.

All the above worlds have each its own distinguishing characteristics and beings of particular temperament and development are allotted abiding places in particular localities. They are of course provided with suitable bodies to live, move, and have their existence in the several religions even as the fishes of the sea and the birds of the air etc. are provided with by nature to suit their nature and mode of living.

From the above paragraphs it will be clear that there are innumerable varieties of beings with bodies and temperaments quite different from ordinary human beings and animals of the earth.

Let us now take the case of human beings and examine them with reference to the matter contained in the universe.

We have stated above that our earth has within it seven worlds formed of aggregations of matter of various grades of tenuity and it also has seven worlds outside it formed with the extended matter of these worlds. Just in the same way but in miniature, a human being has seven bodies of different grades of matter. The finer bodies interpenetrate the grosser and extend outside to a more or less distance beyond them. Each of these bodies can be moulded and trained by the consciousness functioning in them to live and carry on the functions in the different worlds of matter outside the body.

Corresponding to the grossest portion of the earth human beings inhabit, there is the gross physical body nourished by the produce of the earth. Corresponding

to the next grade of fine matter interpenetrating the grosser particles of the earth and stretching beyond it, there is a finer body for man and it has been given the name of the *Emotional* body. Similarly corresponding to the other universes of finer matter within the grosser universes and interpenetrating them, there are finer bodies for human beings, not only inside the physical body but also extending beyond it. Here it may be mentioned that the finer bodies after interpenetrating the grosser bodies extend beyond them to some distance and the bodies are always more or less luminous and oval or egg-shaped in appearance to higher vision or sight.

This earth of ours is often compared to a mighty garden where living beings are growing even as trees, plants, shrubs, etc. are growing in a garden. They say that in course of time, the trees, plants etc. would all have passed on to the kingdom of animals while their places are taken by developed mineral intelligences or consciousnesses functioning in the portions of minerals. While the animals born out of the vegetable kingdom are occupying the places vacated by the evolved animals, the latter pass on to various higher grades of animals. Then it is obvious that certain classes of animals should pass on to the human kingdom and consequently it stands to reason that evolved human beings also should pass on to higher states of existence. So we may take it that portions in the various subtler regions—not in all—are assigned to them either temporarily or for a very long time or permanently.

The human body is often compared to a seed with the possibility of a plant or a tree inside it. There must of course be opportunities given to the seed so that the tree or the plant may grow out of it and flourish. So a portion of the earth is chosen and the seed is then planted there. It is then watered and taken care of by the gardener and in course of time a sprout comes out of the seed to grow gradually into a sturdy plant, to flower and to yield fruit. Just in the same way, the soul inside the various bodies formed of grosser and finer grades of matter, contacting the various objects of sense, feeling the various kinds of emotions, and enjoying several kinds of thoughts, grows or in other words begins to see more and more and more, enjoy more and more and more and think more and more and more.

It has been said that the several bodies are limitations set on extensive consciousness and so casting off or purifying the bodies is either breaking down the limitations or reducing the same to a minimum or to a greater or a lesser degree. But before casting off a body it should be allowed to grow to its fullest possible extent, and this growth can be expedited or retarded by favourable or unfavourable circumstances, surroundings and possibilities. After the growth, there is the process of strengthening or hardening of the matter brought about by the control of thoughts, desires and enjoyments through physical senses and sensory organs, before the final casting off of the bodies.

To serve the purposes of this book it will be enough if we take only three of the universes namely the earth,

the emotional world and the mental or the thought world. These worlds, as we have already stated, are inhabited by beings with bodies suited to live and function in the respective regions. In the physical world, men, animals, plants, minerals, etc. are natural conscious beings, consciousness of course varying in the different classes. In the minerals it is perhaps reduced to a minimum; in plants it may have a little bit more, and in man still more and so on. Minerals crumble to powder because the consciousness functioning in them desires to throw off the gross body shrouding it and be clothed in a less gross body namely that of the vegetable kingdom. Similarly a tree dies to take a better body in a better evolved species of the vegetable kingdom or in the animal kingdom. Man the highest evolved of the beings of the animal kingdom has his own particular line and limit of development. Some have evolved to a very considerable extent and consequently they are attempting at strengthening or hardening the various bodies by controlling thoughts, emotions and physical activities of the sensory organs. These are called the beings on the *Nivirthi Marga*, or the path taking them back to the primordial one mass of matter with one consciousness functioning in it. When these bodies are sufficiently compressed and moulded into fit vehicles, the soul abiding in them may freely move in those worlds using them.

Ordinarily human beings are fully conscious in the physical world but in the emotional and mental worlds their consciousness depends upon the growth and deve-

lopment of the respective bodies. A negro though he may have his physical body completely developed, may not have his emotional body satisfactorily grown to be used as a vehicle of consciousness in it. In the mental world he cannot function at all, since his mental body will generally be inchoate and unfit for use even as loose clay is unfit to hold water. Just as the clay needs to be kneaded and kneaded and shaped before it could hold water, the mental stuff in the mental body too should be kneaded and made into a fitting vehicle to serve the purpose of functioning in the mental world. Another example may make this point clearer. Loose cotton is unfit for use to cover one's nakedness. If spun into thread and woven into cloth it is fit to wear. Similarly the mental stuff around one's body in his or her aura (an egg-shaped aggregation of matter) which consists of more or less loose powder like matter, should be made into a suitable instrument for use. The particles forming it should be drawn nearer and held closer even as the particles of steel are brought together from the state of metallic ore by the process of smelting etc. The activity directed by the will of a human being moulds the mental stuff into a fitting instrument. If left to develop of its own accord, it would take a long time to effect the purpose. But if properly attended to, it can be moulded into the requisite shape and condition. To effect this purpose as well as the purpose of moulding the emotional body also, control of thoughts and emotions are highly essential. We shall describe in detail about these later on separately in a separate chapter.

All sorts of emotions and thoughts the human beings are subjected to, are intended to subserve this purpose. In the early stages, the thoughts and emotions are allowed to run riot to appropriate a certain portion of the mental stuff from the ocean of mental matter and a certain portion of emotional stuff from the ocean of emotional matter. Such portions respond to every thought and emotion of the individual concerned. The stuffs are then welded together by the control of thoughts and emotions. The same thing may be said with regard to the physical body also. In the early stages, human beings are allowed by nature to feed on all sorts of food stuffs. But when they begin to tread on Nivirthi Marga or the return path to union with the one body and one consciousness, then they choose the food to feed the body with.

The reason why so much pain and space have been taken to describe the matter in the various planes of the universe and the bodies of human beings belonging to them is to show how some persons are able to influence others about which we shall have a good deal to say later on in some of the subsequent chapters of this book. We may however mention here before passing what Sri Krishna says in the sacred book Bagavath Gita of the Hindus and its bearing to what has been set forth above. Even an unsuccessful *yogi* is said to be reborn in rich and influential families because his mental and emotional bodies would be of such development as to be able to control the emotions and thoughts of a large number of others. A general and his officers in a field of battle are not affected by pass-

ing incidents of the terrible warfare while others witnessing the same may even become insane and upset. The reason here is not perhaps far to seek. Their emotional and mental bodies are brought under control and hence passing whirlpools of thoughts and emotions affect them but little. They are like rocks in the midst of surging oceans. The waves of emotions and thoughts striking against them could influence them but little.

Arjuna was carried away by the thoughts and emotions in the field of battle. Sri Krishna showed him how to control them. He has often told him to be a *yogi* by which he perhaps meant that he should hold his mental and emotional bodies tight and under control.

We see various objects both animate and inanimate all around us. There are also several kinds of matter invisible and unknown to us in the various planes, interpenetrating one another as has been detailed before. We shall trace their origin from the ocean of root matter and from the matter of the several universes in which those objects live and move and have their existence.

To understand what we are going to say below, the reader should be familiar with the following illustration of the formation of matter in the ocean of matter. Let us take a bottle filled with water and let in a very small quantity of air. Then if we invert the bottle we see a bubble, and this is nothing but the pushed back space occupied by the particle of air. As we call this pushed back space by the name bubble, the wise have had

occasion to say, "The ignorant call the void full and full void." Matter has been described as 'privation of matter' by a great individual and the same fact has also been explained in the words, "Fohat" or the divine force "digs holes in space," even as the air within the bottle of water has created a hole to remain within. All objects we see are nothing but the aggregations of bubbles held together by the cohesive force of nature.

In the primordial ocean of matter there arose the divine force often called the first downpour and this created in the said ocean innumerable tiny bubbles. By the influence of the second downpour in the egg-shaped mass or ocean of primordial matter with the bubbles hanging everywhere in it, aggregations of these bubbles took place and these aggregations together formed the next region. Aggregations of aggregations then took place by the subsequent downpours of divine force giving birth to the successive worlds mentioned before. In each of these worlds there have grown innumerable forms with consciousness in them. The densest of these worlds is the earth we inhabit and minerals, trees, plants, animals etc. are forms in it.

Even as there is a gigantic and tremendous will behind the various oceans of matter, there is a will behind every human being, and this will not only moulds and modifies his various bodies but it has also power to affect the oceans of stuff all around and the conscious entities in them, in a more or less degree. Herein lies the secret of mesmerism, hypnotism and so on.

A man is said to be a *Triloki* or one capable of functioning in the lower three worlds namely the physical, the emotional and the mental. Normally the greater part of his consciousness functions in the physical body. While asleep there is no consciousness in it. It has been withdrawn into the emotional body or in the mental body according to the state of development and the temperament of the individual.

There is an ocean of mellowed light exuding from the nourisher of the universes the *sun* and it is called the field of prana. A portion from this, permeates every part of the universe and every portion of matter. This is seen by psychics prominently in a more or less distinguishable replica of the body in the pranic aggregation of matter in the pranic field. The reason for this distinguishing feature is said to be that it is specialised by certain centres in the etheric body even as the food is converted into blood and various other kinds of things in the human body.

The term etheric body needs perhaps some explanation. There is a field of matter between the gross physical and the gross emotional. It is said to belong to the physical world only, since the matter comprised in it are affected by physical laws. The human body corresponding to that region of matter has a body of etheric matter interpenetrating it. It is often called the etheric matrix and prana is absorbed, specialised and circulated in it to keep the physical body alive and to carry on its several functions to wit circulation, respiration and so on. During the life time of an individual

this matrix is never separated from the physical body. So it is often called *the life-long partner* of the physical body. Its separation from the physical body takes place only when the man dies and his corpse is to be disintegrated to restore the various kinds of matter to the respective regions of the universe wherefrom they were taken or absorbed while living.

If a man desires to function in the physical world or in other words on earth, he wants a carriage or a cart or some other vehicle of locomotion on earth. Similarly if he wants to make a voyage on water he makes use of a specially constructed object of locomotion namely a ship or a boat. To fly through air, he needs an aeroplane or a balloon. Exactly in the same way, a man has three bodies to make use of in the three lowest worlds out of the seven referred to before. But all these bodies instead of being separate are one within the other. While functioning in the physical world he moves about with the three bodies so to say, and these bodies are of course with the other finer bodies some not formed yet but remaining only with the latent possibilities, while the others forming or partly formed. If he wants to function in the world higher than the physical namely the emotional, he slips out of the physical body into that region even as a man in a boat on a cart may slip on to the surface of water with the boat leaving the cart on shore. The reason why he does so must of course be clear. The weighty physical body is a drag keeping the finer bodies down like a weighty rock tied to them. A bird tied to a block of wood cannot fly with the weight though when rid of it, it could fly very fast in space.

Though the boat can float on water and travel on it of itself it could not do so with a heavy cart tied to it. Similarly a man cannot function in the emotional or the mental world unless he is separated from the physical body and the emotional body respectively. To effect this purpose as well as to give rest to the bodies themselves at least for the physical and the emotional, nature has arranged for the condition called sleep. Whether a man functions in the emotional world or in the mental world would depend largely on his temperament and development, has already been pointed out. In some cases, even the emotional development is so meagre that the man though separated from the physical body to give it rest, does not move about in the emotional world at all, but simply floats above the physical body, even as lazy people in the physical world having no work to do are found lounging for hours together at any one fixed place. But those having developed emotional bodies and capable of functioning in the emotional world do enjoy the life there even as they do in the physical world with their physical bodies. They receive and respond to the emotional vibrations of the beings belonging to that region and also of those of others sojourning there like themselves temporarily while asleep. Dead people after their corpses are burnt are said to live in the several layers of this world according to the nature of the emotional matter clinging to them by the force of attraction of their desires. If they happen to be forces generated by gross desires, gross matter from the emotional plane would cling to them, and as their emotional bodies formed largely of gross emotional matter would naturally be heavier than those formed of finer

matter, it is easy to understand why they are unable to rise to the higher levels of the emotional world and much less to the mental world. It is said that a dead man with uncontrolled desires while alive, lives for a long time in the various levels of the emotional world until such desires are burnt out and the emotional matter clinging to him has dropped off in consequence. As the physical body which was deadening the emotional vibrations of the emotional body by satisfying its desires through the sensory organs no longer exists, the desire vibrations should sooner or later die out, growing of course weaker and weaker with the passage of time. A man addicted to snuffing or drinking requires snuff and drink at the accustomed time. Supposing he is prevented from getting them, he would then suffer from want of them for some time and then the longing would lose its intensity and gradually die out. The same thing of course happens in the emotional world in the case of the dead man clothed in his emotional body. Desires are forces drawing around one, emotional matter coarser or finer according to the nature of the desires themselves. When they die out, the forces that were keeping the desire stuff clinging to him cease to play and therefore the desire body either in toto or in layers one after another falls away, and is disintegrated and absorbed in the field of emotional matter.

After his death in the emotional world or in other words, after he drops his emotional body, the man rises to the mental world. There, according to his mental

development and the development of his mental body, he remains in one or other of its regions. Great thinkers, philosophers and artists would naturally have their mental bodies suitable for abiding and functioning in the higher levels. So they would after death having spent if need be some time to atrophy and shake off the desire matter if any clinging to them, rise to the mental level suited to their mental evolution and development, and dwell there.

Men of average mental development would have only partly or rather partially developed mental bodies. They would therefore after their passage through the emotional layers rise to the particular mental level to work out the ideas and thoughts gathered while alive and taken with them, unhampered by the needs of the physical body and the worry of the desires and emotions. Ideas and thoughts thus worked out are said to be assimilated. With each of such assimilation the mental body is said to grow and to become more and more luminous and tinted with fine colours.

Though the physical and the emotional bodies die, this mental body called also the causal body does not die. Answers to questions "When it would die and how it would die?" are not necessary for the purposes of this book and yet with the description of the human personality, we may have occasion to touch upon these questions.

In conclusion, we may, before passing on to the subject of the Human Personality or the ego, recapitulate in brief what has been detailed in this chapter.

There are several planes in the universe composed of different grades of matter. Each of these planes has further sub-divisions into levels formed of the grosser or the finer matter belonging to it. All these planes are inhabited by conscious beings. The finer of these planes interpenetrate the grosser and extend beyond it. There are said to be seven such planes as mentioned above, and each of the planes is said to have seven levels of matter. For the purpose of this book it would be enough to know about the three grossest namely the physical, the emotional and the mental. Human beings have relations with these planes by reason of their having bodies formed or in course of forming or developing, to enable them to function in the several levels of those planes. While awake, human beings have conscious existence in the physical plane or earth. While asleep they remain either in their desire bodies or in their mental bodies, but they may or may not be conscious of such existence. It depends upon the development of the emotional and mental bodies of the persons. More about these will be detailed in the ensuing chapter on 'Human Ego' or the Human Personality.

CHAPTER II.

HUMAN PERSONALITY.

The Human Personality called also the *Ego* has been described by people in different ways. An erudite scholar in philosophy has said that it is that which gives the feeling of self to an individual. Every one feels a consciousness of existence and what brings about that feeling is verily the human personality. The great teacher Sri Sankarachariar has said that it is neither the body nor the senses ; neither the mind nor the prana : neither it is the link between the two minds the higher and the lower . Nor is it the principle of Budhi or Budhi itself; It is that which is beyond the family ties and the other ties of this world namely wife, sons, daughters, land, wealth and so on. It is simply a witness unaffected by any of the things mentioned above. A third philosopher has said that it is that from which subtraction is impossible. It is what remains after everything possible from it to be taken has been taken. It stands alone dissociated from everything, as the causeless cause of everything and unaffected by anything. Everything arises from it and merges in it leaving it all the while undiminished, unaffected and unchanged.

People generally attempt at understanding it by saying and realising that they are not the physical body, they are not the emotional body, they are not the mental body, and so on, but they never arrive at the bedrock from

which they have had their origin of conscious existence. It is said that they enter the light but never touch the flame. It for ever eludes their grasp.

There is a puranic illustration to emphasise the above statement of facts. Once both Brahma and Vishnu desired to find out the bed-rock of their origin. The former in the form of a bird flew higher and higher and higher in space, while the latter in the guise of a boar went digging and digging and digging inside the earth. Both had to return to their starting place quite wornout and unsuccessful. This statement is simply figurative. Men may withdraw inner and inner and inner or they may go out in ever widening consciousness. They would surely gain more and more and more of light, but the flame the root cause of all the light they could never get at. It would for ever be receding as some one has beautifully put it.

The term 'human personality' may be said to be relative. In its highest form it is simply inconceivable. But in its lower aspects we can have mental grasp of it.

We may conceive the conscious existence of ourselves or others in a body of the finest conceivable matter. There we have perhaps the human personality *par excellence*. The conscious existence in the next grade of matter may be called personality number one. The conscious existence in the body of the grosser kind of matter next to the above is personality number two and so on. Thus we see that there may be as many personalities for an individual as there are planes of matter out of which he has bodies built up to function

in them; or in other words to live and move and have his being.

Ordinary men and women understand the term personality to refer to the conscious existence in the physical body only. Some may associate with it the individual's emotions and temperaments also. Some may go a step higher and take the mental manifestation also along with both.

As we have already pointed out in a previous chapter of this book, it would be enough for our purpose to understand the term human personality in connection with the three worlds—the physical, the emotional and the mental. Men and women are, as we have already stated, 'Trilokis'. They normally belong to the three worlds mentioned above though they may not all of them be capable of functioning with full consciousness (just at this stage of human evolution) in all those planes. Though all of them have fully developed physical bodies and many fully developed while others tolerably advanced emotional bodies, many have their mental bodies developed but partially. But all have conscious existence partially or fully in all these planes.

The capacity of one, in the personality in the physical world to wit in his physical body, depends upon the development of his emotional and mental bodies, has already been pointed out. If one wants to control and dominate others, he should, first of all, try to weld together the matter in his emotional and mental bodies. How this could be done will be described in detail in the chapter on 'Thought and its power' But

here just now we may mention before passing on, that the welding referred to above would be possible only by the control of desires and emotions in the case of the emotional or desire body, and by the control and culture of thoughts in the case of the mental body.

In connection with the human personality, one of the most important things to be considered is *Prana Varga* or the streams of life. In the absence of life the several bodies encasing the personality one within the other could do nothing. Therefore we may say that life is that principle in the human personality which makes it possible for one to function in one or other of the worlds. To people accustomed to see things only from physical point of view and physical angle of vision, this statement may not be very clear. Ordinarily they see in men and women of this earth the body animated by something and that something they call life. In a corpse they do not see the activity called the life activity and so they say that the body and the life that was animating it have parted company. Associating man always with the physical body he uses, they say that he is dead. In fact the real man does not at all die. Death simply means the casting off of the body by the human personality one after another for a particular and definite object in view. To make this statement clear and bring it home to the readers of this book it may be necessary to follow a child from birth and its growth to death in this physical world and again from its death to its birth.

The physiologists will tell us that the spermatazoon or the male principle of human seed generated in the

coils of tubes in the human testicle uniting with the female principle of the human seed the ovum, develops in the mother's womb and is ushered into the world as a child either male or female. This child grows and grows and plays its part in the drama of life and dies. This much only is known to ordinary people. They do not know where it came from and whither it goes after death. These are regarded by them to be mysteries of nature and the power of unravelling them has not been vouchsafed to men. But men who have made a life study of the subject have clearly and definitely given to the world the particulars regarding the mysteries of birth and death. They have completed the circle of which birth and death between them constitute a portion or an arc.

To understand the several phases of human personality a knowledge full of the mysteries of birth and death is essential. In fact if one understands these mysteries, then he has verily understood everything about human personality. Let us therefore take a human being after his birth into this world of ours, examine his activities and their purposes, his death and his passage through the realms of finer and finer grades of matter and his eventual return to this earth again being born as another infant of some other parents to enact the drama of life once again. In fact human beings are passing through the gates of birth and death over and over again till their purpose is achieved namely liberation from the wheel of birth and death.

In the previous chapter we have described the nature of the several regions or planes in the universe

and the relationship of man to those regions. We have stated that he has (either formed or in course of formation) bodies suitable for functioning in every one of those regions, and that we are concerned only with three of such regions namely the physical, the emotional and the mental. As most of the people are ignorant of the *summum bonum* of existence of human personality in one or other of those regions, we may do well to outline the same before following a man through a cycle of birth and death.

It should be clear even to the most ordinary that life in the physical world should have a particular end in view and a particular object to achieve. Trees shed their leaves because they have served the purpose of helping them to grow. Similarly human beings cast off their physical bodies when they have served the purpose or in other words those bodies die. Some express the same idea in other words and say that they have outgrown their bodies and so they cast them off. What is the end and aim of existence in this physical world? Why should people take the trouble to enact the drama of life? Why do they undergo the sufferings and why are some alone rich and others poor? The answer to these questions lies in the word '*Evolution*' and in the expression '*cause and effect*'.

Human beings have a perfected type of framework or body to copy and build their own according to it. Sooner or later they are expected to achieve it. Life and its activities, pleasures and pains, successes and failures are all means to subserve that particular purpose. With the growth of the man's

capacity, his bodies also have to grow or in other words have to be rebuilt for the proper manifestation of the same. A man in the framework of an animal or a tree cannot show his human capacities. Every one knows perhaps Ahalya the wife of the sage Gauthama. She was cursed to become a rock by her husband because of her fall from virtue. The curse was intended to inflict punishment on Ahalya and punishment is always associated with pain or discomfort. So Ahalya must have suffered intense discomfort and that was perhaps from her confinement in a framework through which she could not display her activities. The punishment was in fact intended to put a stop to her progress for a time even as a school boy is sent to one of the lower classes and detained there for a time as a punishment. He has outgrown the books used in those classes and consequently he could not have the delight of progress by going through new books and gaining fresh knowledge. Similarly Ahalya was put in a framework she had outgrown long long ago and was thus deprived of the pleasures and pains of growth and development or in other words the pleasures and pains of evolution.

Pleasures and pains, successes and failures and in fact all incidents in human life serve the purposes of evolution. They serve the purposes even as manure serves the purposes of the growth of a plant. Failures are like the pruning operations on plants. Even as pruning makes it possible for the plant to grow into a strong and sturdy one, failures are helpful for the develop-

ment of individuals. Herein lies the secret of pleasure and pain, successes and failures met with everywhere in nature. In the absence of pain, pleasure would have no existence at all. If there be no failures then the expression success will have no meaning. So it is said by the wise that pleasure is reached through the gateways of sorrow and success through series and series of failures.

Scientists tell us that the consciousness now functioning in a human body was once ensouling a mineral. From a mineral it passed on to the vegetable kingdom. There after passing through several stages of plant growth it entered the animal kingdom. After having had the experiences of life in several species of animals it came to function in a human body. But all human bodies are not alike. There is a good deal of difference seen between them. Some are susceptible to finer feelings and sensibilities while others have a leaning towards what are grosser. Some feed their bodies with all sorts of food taking delight in the grossest of them, while there are others to whom such food stuffs would simply be nauseating. There is a similar difference seen in the mental attitude also of individuals. Some are attracted and fascinated by low and vulgar thoughts while to others such thoughts would be nothing but unendurable filth. The thoughts and emotions of a saint are far removed from those of a negro. There is an extensive chasm between those of the two. It may be said that this chasm is more or less wide between individuals and individuals of this world. So there is a good deal of difference between men and men not only in their physi-

cal bodies but also in their temperaments, emotions and intellectual strength and attainment.

What is responsible for this difference in bodies, emotions and intellect in human beings? The answer to this question lies in the expression 'stages in human evolution.' According to the nature of one's thought, one's emotional body is built. According to one's emotional body he is provided with a physical body. So we may safely say that the stages of human evolution can be seen only in the causal or mental bodies of individuals. Verily what a man thinks, that he becomes.

Let us now take a child that has been born in some family. From what has been said in the previous paragraph it should be clear that the mental attitude behind the child in its mental body is responsible for its birth amidst certain surroundings to wit in a particular family. Low and base thoughts would have built for the child desire bodies of a low type capable of responding to such thoughts. To satisfy low desires, birth in a family low in taste and temperament is of course necessary. Hence surroundings generally decide the mental and emotional attainment of a person, though there may be exceptions due to Karma or the laws of cause and effect. If the child had a particular faculty built in its causal body by the experiences of several previous births, it stands to reason that it should be born in a family amidst surroundings where the same may have opportunities to unfold and manifest. In fact the birth of an individual means nothing but starting business with a capital

namely a portion of the faculty stored up behind amidst particular surroundings placed in by nature as most suitable for him. Life means nothing but the carrying on of the business adding to but losing nothing from the capital. Death means the closing of the business for the period namely one life, garnering the experiences and taking them away to be worked into additional faculties to be brought out to gain more experience in another birth, either fully or in part as his circumstances and the demand for his slow or speedy evolution may necessitate.

How does an individual gain experiences, by the life led in this physical world? How and where does he store up those experiences? How does he build those experiences into faculties? Let us try to answer these questions by following a man through a single complete cycle of birth, death and rebirth.

Human memory is perfect though portions of scenes from one's lives' experiences may remain in the background on certain occasions and not easily brought to one's recollection. Not a single experience one has passed through but is preserved in his mental tablet. There is not a single emotion stirred in one but is stored in his memory. All thoughts even passing ones are permanently recorded in the human mind and may be brought to the surface by the use of his will.

The causal or the mind body is the place where the memory is stored up. As this is the body that remains

permanently, whatever experiences are brought to it and are assimilated by it remain in it even as the possibilities of a tree are within its tiny seed.

Man has gathered experiences ensouling minerals, vegetables, to wit plants, trees, shrubs, etc., worms, insects, animals, both small and big, quiet and ferocious. Even after entering the human kingdom he has had innumerable births and deaths and the accumulated experiences of pleasures, pains, successes, failures and so on during the intervals between births and deaths. Not a single phase of these experiences has been lost. Every bit of it is in him and can be experienced over and over again if he so wished by application more or less long and strenuous according to the nature of the experience and the time that has elapsed. Experiences in the physical body as well as those in the emotional and mental bodies are simply received and kept to be assimilated by the personality in the mental body freed from all emotions and physical sensations. In this connection it should be borne in mind that only the mental essences so to say of emotion and physical sensations could reach the causal body and so only such essences and pure mental experiences go to build up the causal body. These, when brought down as faculties subsequently, thoroughly change the aspect of life of one in his emotional and mental bodies.

The personality that was responsible for the birth of a desire body and the birth of a physical body knows when those bodies should be cast aside. When that

time comes the man is made to die and the passage through the gates of death may be explained as follows.

Every one knows about sleep since every one has had experience of it. Sleep may be compared to death in a way. At any rate to understand death, it is necessary to understand sleep and what happens to the various personalities in man then.

We detailed in the previous chapter that the visible physical body has an invisible etheric matrix interpenetrating it and extending somewhat beyond it. This physical body with the etheric matrix constitutes the vehicle of locomotion for the personality in the causal body as well as in the emotional body, in the physical world. The daily functions tire the physical body and consequently it needs rest. So the human personality slips out of it with the emotional body, into the emotional world. As the etheric matrix interpenetrating the physical body makes it possible for prana to circulate in it and keep the physical body alive, the various functional organs namely the heart, the lungs, etc., are going on with their functions. Only the intelligent guidance of the personality occupying it is wanting. It is like a steam engine, electric tram or a motor car going along as long as the steam, electricity or petrol remains unexhausted without the guidance of the driver. As the supply of prana is unlimited to the etheric matrix by reason of its connection to the infinite field of prana, there is no fear of the supply running short at any time. So as long as the etheric matrix is interpenetrating the physical

body, a man's bodily functions will be going on though intelligent guidance of it may be wanting by the absence of the personality from it into the emotional or the mental plane.

When this separation of the personality from the physical body takes place when falling into sleep, a curious thing is said to be noticed. The link between them or rather between the personality and the etheric matrix is not severed but maintained by magnetic threads resembling the threads within a lotus stalk or the plantain core. These threads go on stretching and stretching for miles and miles together with the journey of the personality either in the emotional plane or in the mental. When anything happens to the physical body or when it is disturbed, it springs back contracting these threads into the emotional if functioning in the mental and with it on to the physical body. If it be functioning in the emotional plane clothed in the emotional body, it directly springs back and takes possession of the physical body.

The personality of a large number of people does not go far away from the physical body for the reason that the subtler bodies are not properly developed to serve as fitting instruments for functioning in the subtler regions. They are generally said to be floating above the physical bodies in as sleepy a condition as the physical bodies themselves.

But in the case of persons having fully developed desire bodies, the personality is said to move about freely

from place to place in the emotional regions coming into contact with the beings there and holding intercourse with them even.

People having developed mental bodies would surely have developed emotional bodies. Their personalities may function either in the emotional world or in the mental world. If functioning in the mental, the emotional body would be left in the emotional world to be taken possession of on return.

What happens in the event of the death of a person is exactly like what takes place when he falls asleep with the difference that the etheric matrix is drawn and shaken out of the physical body by the personality and left in the region of ether, making the circulation of prana to keep the physical body alive impossible. The body then gradually disintegrates while the personality remains in the emotional world.

Specialists in this subject have said that when a man was alive, the finer matter composing the finer bodies were mixed together. But after death the various grades of it separated and formed series of concentric shells encasing the personality in the causal body and thus preventing him from rising to the mental levels. It is also said that the series of concentric shells formed were such that the one formed of coarser kind was always encasing the other shells formed of finer grades of matter. The reason for this is obvious. The coarser shells should be cast away first one after another in the order of

coarseness by the death of coarser desires and emotions and consequently nature has arranged that they form always the outer layers.

When all the desires are dead by reason of the want of opportunities and organs to satisfy them, and, when the bodies of several grades corresponding to such desires clinging to the personality—being drawn to him—have been shaken off, he rises to one or other of the mental levels corresponding to his mental attainment. He carries with him into this world the faculties for desires in the purest form possible, since impure desires clinging to him means impure or coarser bodies clinging to him which would make it impossible for him to rise to the mental level at all. The grosser emotional matter will cling to him later on when he descends to the lower regions after completing his work of assimilation and growth in the mental world and form in and round him the emotional body for use in his next birth, being attracted by him to him by what are called sympathetic vibrations.

This mental world is said to consist of matter that could readily respond to every shade of thought, be it high or low, strong or weak. Hence every being remaining in it is satisfied. There is no dissatisfaction and unfulfilled thoughts there. Every man has his full according to his receptive capacity. Verily it is a region of bliss and hence it is called the *Swarga loka* of the Hindus.

The greatest philosophers, artists and thinkers when they die rise to the highest levels of this wonderful region, since only the finest matter comprised in

those levels could respond to the high mental vibrations emanating from those great beings. They build magnificent forms with their high thoughts in those levels and they give intense delight to one another of the same school of thought. We need not point out the fact that the occupants of these regions are very few when compared with those occupying other divisions of this world, since men of advanced thoughts are always few in this world. But there are also entities belonging to those levels and they are verily advanced classes of Devas. They help those coming there from the physical world after death which is a very important factor in the evolution of human beings.

Thoughts engendered while alive in the physical world and carried with are pondered over and over and over, digested so to say and assimilated by the individuals and when they have no more thoughts in stock to be pondered over and assimilated, they turn their attention to the worlds below. They descend with their now developed mental bodies into the emotional world where the materials suited for their new activities are ready waiting. They close round him and form the emotional body to be used in the next incarnation into the physical world. Not only here in the above process but also in guiding them to the suitable places of birth that could afford them field for activities and developments in the shape of proper surroundings, they are helped by the hosts and hosts of devas engaged in and responsible for human evolution.

Similarly the occupants of the other levels also after they had exhausted their store of mental capa-

cities, return to the physical world born as children in families suitable for their future development, guided by the devas as mentioned before. From what has been said in the above paragraphs it should be clear that the three personalities of human beings are intended to function, gain experience and grow, in the three worlds namely the physical, the emotional and the mental. But the capacities in the higher world is far greater than those in the worlds that are lower. The personalities have more extended vision and knowledge in the higher worlds than in the lower. But there are barriers put by nature so that the experience and knowledge gained in the respective regions may be confined to those regions only and not brought down to the lower levels. So ordinarily when a man is alive, he may have experiences in the higher worlds which, when brought down to the lower world, would prove to be of incalculable value. But such a thing is not to be. One is not ordinarily permitted by nature to complete the circuit of knowledge in the regions higher and lower. He forgets his experiences in the higher regions immediately after his return to the lower. In figurative language this forgetfulness is verily that which is brought about by the *lethe* the river of oblivion of the Christians and the personalities plunging perforce into its stream on their return to physical world or physical consciousness have their memory of experiences in the sublime higher regions washed clean away.

Though ordinarily the higher knowledge is not brought down to the lower levels, yet under special

circumstances fragmentary portions of such knowledge have been forced down to the physical plane consciousness of individuals. This bringing down of such knowledge of the extended vision and experiences of the higher personality into this physical world has resulted in the origin of several psychic sciences and arts.

Not only is the knowledge in the higher personalities is far far extended than that in the physical and the range of vision almost infinite, but the powers possessed by those are also immense and beyond any comparison with the forces and powers in the physical world.

There are several natural finer forces in the universe in the different regions detailed before, and these forces can be manipulated and made manifest in the lower regions. Every one is familiar with the fact that the force of electricity playing in the etheric regions is pushed into service in the physical world. It works mills, propels cars, lights the streets and does several other useful works for man. As ether is physical in constitution it is no wonder that it is the first of the invisible forces utilised for doing work in the physical world. But there are many varieties of invisible forces far far potent than the modern forces of electricity and magnetism and they are at the command of *man* provided he knows how to draw the same from vast oceans and direct them properly to produce the required results.

The physical body-man-makes machines, stores up this finest of physical forces namely electricity in dynamos.

and uses it for the physical world purposes. As man has several bodies capable of functioning in several super-physical regions where super-physical forces and their manifestations and manipulations are most common among their denizens, it but stands to reason that the personalities of human beings also should one day or other be able to bring down every one of the super-physical forces to be used in the physical world.

Let us take atmospheric pressure. Every tyro in physical science knows that it exerts a pressure of 15 lbs. on every square inch of space and this enormous pressure can be turned in any direction by the creation of a vacuum to suit the purpose. Super science says that the substance ether exerts pressure on all sides, in comparison with which, the atmospheric pressure is nothing. It further adds that the human will when properly trained can control and direct not only the infinite field of etheric matter but also the several fields of other kinds of fine matter through which other tremendous forces of nature play. The human will behind the several personalities is a mighty thing. It is a pivot on which the whole universe can be turned. Its possibilities have been summed up in the expression "Eight Sidhis" of the Hindus. It can make ponderous things light and light things like feathers immovable. It can magnify a tiny particle to the size almost of infinity and it can bring almost infinite objects within compact distances. It can control everything and get at anything. It is verily the channel through which the forces of the mightiest of the mightiest can be brought

down. Such being the case it is no wonder that the whole universe trembled when Sri Rama blazing with anger said "I shall create another Indra" and reduced the king of oceans to his senses.

CHAPTER III.

MIND AND MATTER.

The chief component parts of human mental constitution are said to be emotion, intellect and will and a good deal can be said under each of these parts. The first named the emotion and one of the comprehensive departments of human mind is also termed *feeling*. Action prompted by *feelings* is said to be *volition* from will. Intellect is also often called thought. Though there are these different names for the component parts of the human mind, they can't be manifested in absolute separation. One cannot be all emotional at one time, all volition at another time and again all thought at the next time. One cannot exist without the other two. The human mind may be said to be a 'concurrence' of all the three mentioned above namely emotion, intellect and will in a greater or less degree. Still according to the predominance of any one of these at any one time they can be distinguished and named as emotion, intellect or will.

Wonder, anger, fear, affliction are all examples of emotions. Men do actions to procure pleasurable feelings and to avoid those that are painful. Here we have examples of volition. Will is exercised in the performance

of the acts. Memory and reasoning are said to be the processes of thought or intellect.

What is said about emotion in Chamber's Encyclopaedia is interesting and highly instructive. Therein it is laid down as follows :—

“Emotion is essentially a condition of the waking conscious mind. When asleep or in a faint or in any of those states called ‘being unconscious’ we have no emotion. To say that we have, would be a contradiction, which shows that emotion is a very wide and comprehensive word. In fact whenever we are mentally excited anyhow, we may be said to be under emotion. Our active movements and intellectual processes can sometimes go on with very little consciousness. We may walk and scarcely be aware of it; trains of thoughts may be proved to have passed through the mind while we are unconscious of them. Now, it is these unconscious modes of volition and intellect that present the greatest contrast to emotion showing how nearly co-extensive this word is with mental wakefulness or consciousness in its widest signification.” “Emotion then is of the very essence of mind although not expressing the *whole* of the mind. There are three distinct kinds or divisions of it namely Pleasures, Pains and Excitement that is neither pleasurable nor painful.”

“Every kind of pleasure is included under emotion in its widest acceptation. The pleasures of the senses

are as much of an emotional character as those pleasures that are not of the senses as for example those of power, Pride, Affection, Malevolence, Knowledge, Fine Arts etc. Every one of our senses may be made to yield pleasurable emotions and all those other susceptibilities sometimes called the special emotions of which the following is one of the various classifications (1) Feelings of liberty and restraint (2) Wonder (3) Terror (4) Tender affections (5) Emotions of Self-complacency, love of approbation etc. (6) Sentiment of power (7) Irascibility (8) Emotions of actions including the interest of Pursuit or Plot (9) Emotions of intellect, love of knowledge, consistency and inconsistency (10) Fine Art Emotions or Taste (11) The moral sense."

The emotions classified under the other head are as given under :—

"The pleasures and pains and modes of excitement growing out of the exercise of the senses, the movements and the appetites. The senses ordinarily reckoned are five in number namely the sense of taste, the sense of smell, the sense of touch, the sense of hearing and the sense of sight. The feelings of hunger, thirst, suffocation, internal warmth and chilliness etc. have all the characters of an ordinary sensation. But these states are designated sensations of organic life and are of great importance as regards our enjoyments and our sufferings. They are said to approach nearest to taste and smell, the more emotional senses, and are at the furthest remove from the intellectual senses—touch,

hearing and sight. The feelings connected with our activity or with the exercise of the muscular organs—as the pleasures of exercise and rest, the pains of fatigue, the sensibility to weight, resistance etc. have been recognised and treated as a sixth sense called the muscular sense. But this does not represent their true position. They do not arise from external agents operating on a sensitive part but from internal impulses proceeding outwards to stimulate the muscular energies and to bring about movements. They are thus the contrast of the senses generally. Sense is associated with the *in-going* nerve current, and movement with the *outgoing*. The contrast is vital and fundamental and accordingly the feelings of movement and muscular strain should be considered as a genus distinct from the genus sense and not as a *species of that genus*."

From the above it is clear that the classification of the fundamental sensibilities of the mind would stand as noted under namely (1) Feelings of muscular energy and (2) Sensations of the senses comprising (a) Organic life (b) Taste (c) Smell—Emotional (d) Touch (e) Hearing (f) Sight—Intellectual.

The five senses namely the tongue the sense of taste, the nose the sense of smell, the skin the sense of touch, the ear the sense of hearing and the eye the sense of sight are partly sources of pleasure and pain in which case they yield emotion. They are partly sources of knowledge by which they are related to intellect. When yielding emotion the senses are con-

nected with pleasures and pains and what pleasure is in its inmost nature each one must find out from his own experience. Pain is a species of emotion the opposite of pleasure, while pleasure is the source of activity directed to the removal or abatement of pain. In this connection it may be said that all inlets of pleasure are also inlets of pain and the various sensibilities of the mind whether the outward senses or the more inward emotions give rise at one time to pleasure, and at another time to pain, and the conditions of each have been well understood. The skin, the ear or the eye may be defined as agencies that cause pleasure or pain *i. e.* suffering. The nature of pleasure has been described as an ultimate fact of the human consciousness which cannot be resolved into anything more fundamental, though laws can be laid down connecting it with the other manifestations of the mind namely action and thought and with the facts of our corporeal life."

"To exhaust the compass of emotion it is requisite to recognise certain modes of neutral excitement. Men are often roused, shocked, excited or made mentally alive when they can hardly say whether they are pleased or put to pain. The mind is awakened and engrossed with some one thing. Then other things are excluded. A particular cause of excitement is so impressed as to be subsequently remembered while all the time one is removed alike from enjoyment or suffering. This is a kind of emotion that has its principal value in the sphere of intellect. The emotion of wonder or astonishment is not seldom of this nature. Although

one sometimes derives pleasure and sometimes its opposite (the pain from a shock of surprise for example) and he is frequently unaffected in either way but is simply impressed."

A description of emotion will be incomplete without the mention of its physical accompaniments and they from Chamber's Cyclopaedia is as noted below. "A strong passion has a certain outward expression or embodiment which is the token of its presence to the beholder. The child soon learns to interpret the signs of feeling. Joy, grief, affection, fear, rage, wonder have each a characteristic expression. Painters, sculptors and poets have adopted the demeanour of passion as a subject for their art. There must be some deep connection in the human frame between the inward states of consciousness and the physical or corporeal activities, to produce results so uniform throughout the human race. When we study the facts closely, we obtain decisive proof of the concurrence of the following members and organs in the manifestation of feeling."

"In the first place, the muscles or moving organs are affected. Under strong excitement, the whole body is animated to gesticulation. In less powerful feelings, the expression confines itself more to the *features* or the movements of the face which has three centres of movement namely the mouth, eyes and nose. The first named the mouth is the most susceptible and therefore the most expressive feature. In the eyes, expression is constituted by the two opposite movements of the eyebrows

the one raising and arching them and the other corrugating and wrinkling them. The one movement is associated with pleasing states and the other with painful. The nose is acted on by several muscles, the most considerable of which is one that raises the wing together with the upper lip and is brought into play under the disgust of a bad smell and in expressing dislike generally. The mouth is principally made up of one ring-like muscle from which nine pairs radiate to the cheeks and face. In pleasing emotions, the mouth is drawn out by the action of two pairs of muscles situated in the cheek. The expression of pain is determined by the contraction of the aperture of the mouth through the relaxation of those muscles, the contraction of the ring-like muscle that constitutes the flesh of the lips, and by two muscles in the chin, one depressing the angle of the mouth and the other raising the middle of the lower lip the mouth and middle of the lower lip as in pouting."

"Besides the features, the voice is instinctively affected under strong feelings. The shouts of bilarious excitement, the cry of sharp pain and the moan of protracted agony are universally known."

"Another important muscle of the expression is that dividing the chest from the abdomen and regularly operating in respiration or breathing. In laughter, this muscle is affected to convulsion."

"The organic functions are decidedly influenced for good or evil under emotion. The glandular and

other organs acted on in this way, comprehend the most important viscera of the body. The Lachrymal secretion (tears) is specially affected by passion. The flow of tears is accelerated to a rush instead of pursuing the tranquil course of keeping the eyeball moist and clean."

"The states of the sexual organs are connected with the strongest feelings of the mind, being both the cause and the effect of mental excitement."

"The digestion is greatly subjected to the feeling, being promoted by joy and hilarity,—not in too great excess,—and arrested and disturbed under pain, grief, terror, anger and intense bodily or mental occupation."

"The skin is known to respond to the condition of the mind. The cold sweat in fear is due to a derangement of its healthy functions."

"The respiration may be quickened or depressed according to the feelings."

"The action of the heart and the circulation of the blood are also subject to the same causes referred to above, and here blushing may be brought in as an example. In it, a sudden reddening of the face, neck and breast is brought about by an increase flow of blood into the capillary vessels there, owing to some mental shock most commonly of the character of humiliation or shame. Besides reddening the complexion, it creates a sensible augmentation of heat in those parts. The feeling that accompanies the state of blushing is of a distressing kind."

How blushing is brought about may be described as noted below:—

“The small blood vessels by which blood is brought into proximity with the various tissues of the body are kept in a state of balanced distension between two forces. One of them is the propulsive power of the heart's action which fills and distends them. The other is the influence derived from the nervous centres which acting upon the muscular fibres of the blood vessels keep them contracted.”

“The second agency namely that concerned with the contraction of the muscular fibres of the blood vessels is of a piece with the action of the brain upon involuntary muscles generally. It is known that mental excitement has an immediate influence upon all the organs of digestion, nutrition, absorption, etc, worked by involuntary muscles. One set of passions such as fear tend to derange them, while joy and exhilaration operate favourably upon them.”

From what has been detailed above it should be clear that blushing is brought about by the influence exerted on the capillary circulation by mental causes operating through the brain.

To resume what we have been saying about the connection between mental emotion and bodily states, we may quote the following extract regarding the same. “The states of pleasure are usually accompanied with

an increase in some or all of the vital functions, and states of pain with a depression or weakening of vital functions."

To illustrate the above statement of facts it has been said that warmth within limits not only confers pleasure, but it also stimulates the skin, the digestion and other functions. Fresh air is found to exhilarate the mind and quicken the respiratory function. Light is said to stimulate the vital actions no less than the mental tone and so on.

"Some pleasures of senses such as mere sweetness of taste, fragrant odours, music and so on do not obviously involve greater energy of vital function. Yet it is said that if we gain more knowledge about them than what we at present possess, we may feel certain that they do not at least have the opposite effect."

"Medical authorities are so much impressed with the general tendency of pleasures that they include them in the list of *stimulants* in cases of low vitality."

"If we pass from the senses to the special emotions such as wonder, power, tender affection and taste, we find that when those are pleasing, they also increase the animal forces at some point or other. A stroke of victory sends a thrill through the whole system. We find the pulse beating stronger."

"The illustration for pains is exactly parallel, but still more striking. It is notorious that hurts, wounds,

fatigue, ill-health, hunger, chilliness, nauseous tastes and odours, the silence of a prison, the gloom of utter darkness, failure, humiliation, contumely deprivation of one's usual comforts and pleasures—all these while causing pain, cause in a corresponding degree, a depression of the powers of the system."

"There are of course some apparent exceptions as in the stimulus of the whip, the bracing agency of cold and the effect of misery generally, in rousing men from lethargy to action. But these could all be shown to be quite compatible with the main principle."

"Joy makes a man spontaneously active, erect, animated and energetic. It is as if a flush of power were diffused through his members and the efforts he is then prompted to, lead to no painful exhaustion."

"The opening up of the features by the elevation of the eyebrows and the retraction of the mouth indicates, that the stream of energy has coursed over his face."

"The convulsions of laughter by which respiration is quickened attests to the super-abundance of animal spirits. The body stands more erect, and every act done is done with more emphasis."

"Grief and depression are the opposite in every particular. The frame is languid and stooping, the features lifeless and the voice is a feeble wail."

“When a man sobs, it is said to be caused by the *partial paralysis* of the diaphragm or the fleshy partition between the thorax and the abdomen, which necessitates great voluntary efforts in order that breathing may proceed.”

“The choking sensation at the throat is also a species of paralysis from loss of vital power. The convulsions arising under such circumstances are productive of an exhausting re-action which is the case with all the energetic movements stimulated by extreme pain.”

“There has been a great difficulty to explain why pain should stimulate or in other words give strength to some special muscles. It seems as if pleasure coincided with an energetic wave sent to some muscles and pain with an energetic wave sent to others, so that the opposite conditions of mind are equally accompanied by an accession of power to some bodily member. Close and careful examination into the matter may probably prove that the muscles that seem to be stimulated under pain are not so in reality, but obtain the upper hand through the general relaxation of the system. The active intervention of certain small muscles such as the corrugator of the eyebrows, the orbicular muscle of the mouth and the depressor of the angle of the mouth, etc. set free perhaps vital energy for behoof of the other parts of the system by relaxing a greater body of muscles. This may perhaps explain the mental relief furnished by an assumed sadness of feature and a voluntary collapse of the body generally.”

From what has been set forth above, the emotional aspect of the mind should be clear to the readers of this book. Let us now take the intellectual aspect of the mind and examine the same. Here also we may with advantage quote or give extracts from Chamber's Encyclopædia. Therein is given under intellect as detailed below :—

“Intellect is the name for the thinking portion of our mental constitution, while emotion is the feeling portion and volition is the will aspect of the same.”

“The intellectual powers are explained in part by their contrast with feeling and will. When we enjoy pleasure or suffer pain, we are said to feel. When we act to procure the one or avoid the other, we put forth voluntary energy. When we remember, compare and reason, our intelligence is exerted.”

“The powers of the intellect have been variously classified. Among the commonly recognised designation for them may be mentioned Memory, Reason and Imagination which imply three very distinct applications of our mental forces.”

“There is also another classification of the powers of the intellect into (1) Perception by the senses, (2) Memory, (3) Conception, (4) Abstraction, (5) Judgment. (6) Reasoning and (7) Consciousness, the power of recognising our mental states. Perception, Imagination and the Association of ideas make it cognisant of the outer world.”

In the above classification there is of course no fundamental distinctness of function, although there may be some differences in the direction given to the powers.

There is not a faculty of memory which is all memory and nothing but memory. Reason and imagination equally involve processes of recollection. The association of ideas is to be introduced into the explanation of the intellect. It must supercede the other faculties entirely. We must proceed either by faculties like memory, reason etc., or by association but not by both.

There are three distinct and fundamental properties sufficient to explain all the operations of intelligence, and they are (1) Discrimination, (2) Retentiveness and (3) Agreement or Similarity.

“The consciousness of difference is discrimination. When we are affected by the difference of two tastes or odours or sounds or colours, it is neither mere feeling nor volition. It is an intelligent act, the foundation of all other exercises of our intelligence. We must recognise the impressions on our senses as differing, before we can be said to have the impression of anything. The greater our powers of discrimination in any department as colour for example, the more intellectual are we in that special region.”

“We could have no memory if we did not first recognise distinctness of character in the objects that

act on the senses and in the feelings that we experience. In some of the senses, the discrimination is more delicate than in others. Sight and hearing give us a greater variety of impressions than taste or smell and are therefore to that extent more intellectual in their nature."

"In the course of our education, we learn to discriminate many things that we confounded at first. Every craft involves acquired powers of discrimination as well as habits of manipulation. A man is in one respect clever or stupid according as his perceptions of difference in a given walk are delicate or blunt."

"Now coming to the property of Retentiveness, we may say that it is that property whereby impressions once made persist after the fact, and can be afterwards recovered without the original cause but by mental forces alone."

"When the ear is struck by a sonorous wave, we have a sensation of sound and the mental excitement does not die away because the sound ceases. There is a certain continuing effect generally although not always, much feebler than the actual sensation. Nor is this the whole. After the sensation has completely vanished and been overlaid by many other states of mind, it is possible to evoke the idea of it by inward mental links showing that some abiding trace has been left in the mental system. The means of operating this revival are to be found in the forces of Association of Ideas, which is said to be the foundation of our intelligence."

“To explain the meaning of the expression ‘Association of Ideas,’ the following illustration is generally given: When the sky becomes overcast, we think of rain as about to follow, the notion of rain not having previously been present to our mind. We may take many similar kinds of illustrations such as the reminding of the members of a family occupying a house while passing by it and so on.”

“If an object is before one’s eyes such as a mountain, he is said to receive an impression or sensation of it, in consequence of the actual presence of the thing. But it is possible for him to remember the mountain or to have an idea of it when far away from the reality. Therefore there must be some power in the mind itself different from the susceptibility to present objects, a power of retaining, reviving or resuscitating those states at first induced by contact with the actual. Besides the sights and sounds and touches caused by contact with real things, we are greatly occupied with sights, sounds and touches remembered, anticipated or imagined which is to live in a world of ideas. It is in this world the process of Association of Ideas has its sphere.”

“The circumstances under which one idea brings forward another into the view are principally (1) Previous proximity and (2) Likeness. Contiguity or similarity are the terms used to express this. Of these the first is exemplified in the examples under ‘Association of Ideas.’ In most of those examples it will be found that the conjoined notions have been frequently in

view at the same time, in consequence of which they have as it were grown together or become part of the same whole. Thus we have often noticed the darkened sky followed by a shower. The two facts have occupied the attention simultaneously and in virtue of some power belonging to our mental framework, they have cohered into an inseparable couple or aggregate in the mind. This is proximity or contiguity."

"When one idea suggests another which was never in company with it before, it is generally through the force of some likeness between the two as in a bit of a rope mistaken for a snake or a block of wood in a gloomy place for a thief."

"Only by the force of likeness, the traveller in new countries is constantly reminded of the scenes and objects familiar to him and so is induced to draw comparisons between the one and the other. Identification and comparison both imply that things are brought together by virtue of their similarity, they not having been in company before. The principle of proximity operates most in memory, habit and routine. Similarity has to do with invention and originality and is essential to the processes of *Reason and Imagination*."

"The principle of association by proximity is not confined to ideas only. Our mechanical habits are formed through the very same power of our constitution that enables us to recall or remember ideas. The taught movements of a soldier or of a skilled workman are con-

nected together so firmly that one succeeds to another almost of its own accord. Everything of the nature of acquisition supposes a plastic property in the human system giving permanent coherence to acts that have been performed together."

The following is a general statement of the law of contiguity :—

"Actions, sensations, states of feeling, and ideas occurring together or in close succession, tend to grow together or cohere in such a way that when any one of them is afterwards presented to the mind, the others are apt to arise."

The third department of human mental constitution 'will' referred to in the beginning of this chapter may be detailed as follows :—

"Under will is included the putting forth of active energy to move our own organs or change something about us as to open a window or move a table. But all energy is not voluntary energy. The peculiarity of action from will in contrast to other activities like those of the powers of nature namely wind, gravity etc. is its being preceded or inspired by *feelings* or by the pleasures and pains of an individual mind. Hence *will* may be defined as *action prompted by feeling*."

"The feelings that prompt the will called motives are our pleasures and our pains. Pleasure felt or

imagined moves us to continue and increase the pleasurable state. Pain urges us to work for the abatement of the pained condition."

"Three different facts of our nature appear to concur in forming the collective attitudes of the will and they are (1) Spontaneous Activity or the Self-acting energy of the system whereby movements arise without waiting the stimulus of the senses (2) Tendency to abide by a movement giving pleasure and to relax a movement coincident with pain and (3) The operation of the retentive power of the mind in joining together by a permanent association, movements and feelings that have existed together for sometime." "An actively disposed animal after rest and nourishment begins to move merely through a surplus of nerve power and not because of the solicitations of sensible objects. Without this tendency to commence movements in the first instance there would be no apparent basis for the voluntary acquirements. In imitation with the voice for example we must begin by uttering sounds and then discover by the ear their agreement or disagreement with the sounds heard."

"From the first moments of sentient life, every animal appears to possess the tendency to abide by a movement giving pleasure and to relax a movement coincident with pain. If a movement happens to coincide with an access of pleasurable warmth, the animal maintains and possibly increases the movement. If the warmth passes into pain the movement ceases."

"The infant sucks so long as the feeling is pleasurable and ceases when satiety comes on. This power may be an off shoot of the general law connecting pleasure with an increase and pain with a diminution of vital energy."

However arising, the fact is unquestionable and is exemplified all through life. Without our going through any process of deliberation or resolution, we sustain an activity that brings us agreeable sensation and remit an activity ending in pain. We keep our eyes on a cheerful flame and withdraw them when the glare is overpowering. The process is self-acting and intuitive."

"Coming to the retentive power of the mind joining together by a permanent association movements and feelings that have existed together for sometime, we may see that *will* is an educated function and education supposes the plastic or fixing operation referred to before."

"The growth of the will and the development of voluntary power may be briefly indicated in an illustration. The power of moving the head to follow a light or other object pleasing to the gaze was not possessed by one at the commencement of life. At first the child had its eyes fixed on the light or the object of pleasure and enjoyed the excitement. When the light was moved to one side and was therefore lost to the direct gaze, there was no power in the child to recover it. An

accidental movement of the head occurring by mere spontaneity carried the eyes round to encounter the light again or to follow it as it moved. The consequence of this action is that the recovered pleasure of the spectacle sustains the movement that brings it. Now, every such coincidence tends to become fixed by the law of plastic or fixing association. After a few repetitions of the accidental concurrence, there is a connection formed between the optical impression and the movement that is found to go along with it and sustain it. Thus it is that a movement of the object to the right hand which leaves a characteristic trace on the visual organ becomes associated with a movement of the eyes and the head to the right hand. Whenever the optical fact arises, the movement is apt to follow. This makes one distinct item in our volitional acquisitions."

"Warmth and chilliness are very powerful sensations in all animals. One of the most obvious means of attaining comfortable warmth is to crouch and bring all the limbs close to the body. A very early experience would connect this posture accidentally hit upon with the comfortable sensation, and by virtue of the primary law of the mind connecting pleasure with exalted energy, the movement once coinciding with pleasure would be sustained and adhered to, so long as it brought the pleasure. In course of a few repetitions, a definite association would be formed such as coming close to the warm body of a companion, running into shelter, approaching a fire, going into sunshine, etc. But in all cases the only mode of attachment that can be pointed

out is (1) The concurrence of spontaneous movements with feelings of pleasure or relief from pain (2) The maintenance of those movements by the first law of self-conservation and (3) the forming of a link between the two by the force of plastic association."

"The illustration may be varied by viewing the cause from the side of pain. The immediate and direct result of pain from the dawn of sentient life is to lower active energy for the time and therefore to arrest whatever movements are in progress. Though this is general, there is an important exception in the case of acute or pungent pains which in the first stage stimulate and excite the active members. Hence when a movement happens to coincide with a pain, it is liable to be arrested. A bitter morsel in the mouth makes one cease chewing, by reducing the active power for the moment. The primitive endowment of the system would lead to nothing further until some chance movement of the mouth tended to get rid of it, which movement would be promoted and sustained by the pleasurable feeling of relief which is the operation of the principle from the other side."

"The growth of the will is conspicuously shown in imitation which is an acquired aptitude and a department of our voluntary power. In imitation there must be (1) a spontaneous tendency to move the active organs concerned namely the voice, the mouth, the hands etc., (2) a sense of effect with a certain pleasure in attaining it and (3) a cementing process as is already described. In

learning to speak, the infant must first articulate something of its own accord. The resulting sound affects its own ear and is discovered to coincide with a sound heard from others. The frequent repetition of the articulate effort leads to its being coupled in the mind with the sound that it gives. When this association is mature, the sound heard will induce the articulating movement and this is the power of imitation. But previous to the opportunity of associating the exertion of the mouth, throat and lungs with the sound emitted, there does not appear to be any capability to imitate or articulate sounds. The same would apply to imitation by the hands."

"The will in its full development includes not merely a series of associations of movements with the ordinary pleasures and pains, but also the power of performing actions to the word of command, the initiative faculty just discussed and the power of acting from a mere wish to perform a certain action or to produce a certain effect upon the things about us, such as drawing a curtain aside or removing a book from the table and so on. It might be shown that all these various aptitudes grow by successive stages out of the three fundamental facts described above. The process therefore involves many struggles and failures from there being so much in it depending on accidental commencements. One reason of the slowness of the early education of human beings lies in this."

"There is also what is called the doctrine of free-will maintained in opposition to another doctrine termed the

doctrine of 'necessity'. As an upright man was considered to be free and a vicious man was considered to be a slave, the expression free-will was perhaps meant to pay a compliment to virtue and to affix a degrading stigma on vice. But it might in strictness be applied perhaps with even greater plausibility to vice for the reason that the vicious man who defies all the restraints of society has the greater liberty of the two!"

"The notion of freedom is intelligible when we speak of a free man as opposed to a slave, and a free press as opposed to one under censorship. But with reference to human actions and to the human will it has perhaps no particular relevancy."

"When a man urged by hunger eats the food that is before him, we recognise two separate facts the one leading to the other. The first is a painful feeling or sensation, the other a series of movements by which food is conveyed to the system. The one fact we call the motive the other the action of the will following on the motive. But there is no propriety in describing this sequence as either free or not free. We may enquire into the greater or less certainty of the sequence. Whether a hungry man does always as a matter of course avail himself of the food presented to him or whether one may be very hungry with the option of eating and with no other motive operating to deter from the act and yet not eat thus showing an absence of uniform connection between pain and the movements for alleviating it, would be real questions and would throw light on the actual constitution of the human will."

Here in the example quoted above, the action of eating prompted by the feelings of hunger may or may not take place. But generally the action of eating does take place to satisfy the pangs of hunger and hence not only here but in other similar circumstances also the uniformity of human actions must be admitted.

From a mass of information furnished about the dispute between the doctrine of free-will and the doctrine of necessity, what rises to the surface as intelligible differences of opinion is in reference to the sequences of human volition. Human actions have the same uniformity as the successions of the physical world. Men in the same circumstances and under the same motives will act in the same way. If there are exceptions, then there are interventions of new forces.

This subject of free-will was included in this chapter because it is usually dealt with in detailing about mind and especially about that compartment of it namely will. As the subject is in itself highly controversial, let us pass on after saying that the phraseology has no particular relevancy to human actions that we are concerned with in this chapter of this book. Now coming to the psychic aspect and treatment of mind we may say that it is dual in nature and this classification has been recognised by the Hindu philosophers who say that the two minds are the higher and the lower (called also the pure and the impure) and the link between the two is called the *Authahkaranam*. The nature of the elements which constitute this dual mind has not been

clearly defined. The two minds possess distinctive characteristics has also not been recognised. Yet here is no gainsaying the fact that there is a clearly defined demarcation between the two and that there is a difference also in their functions. They have each separate and distinct attributes and powers. They are each under certain conditions and limitations capable of independent action.

The two minds referred to above are often called subjective and objective minds. The one taking cognisance of the objective world through the media of the five physical senses is called the objective mind and it is said to be the outgrowth of man's physical necessities. It is said to guide one in his struggles with his material environment. Its highest function may be said to be that of reasoning. The subjective mind takes cognisance of one's environments not through the media of physical senses but quite independently of them. Its perception is said to be that of intuition. It is also considered to be the seat of all emotions and the storehouse of memory. Its highest functions are said to be performed when the objective senses are in abeyance. In this connection may be mentioned the allegorical incident contained in the Indian epic the Ramayana. The sage Valmiki was daily bathing in the river Tamas. One day while he was going to that river as usual he saw two birds on the branch of a tree one covering the other. A hunter shot at and killed the one below. At this, the sage was moved to pity and cursed the hunter in a couplet famous as the type of meter on which the whole epic Ramayana was written. In this allegorical myth the two birds

symbolise the two minds the higher and the lower connected by the link Anthahkarana. The sage Valmiki (from Valmika ant-hill the abode of serpents symbolising wisdom that was dormant in him) was daily bathing in the river of darkness (Tamas darkness) or ignorance, owing to the play of objective senses preventing the performance of the highest functions of the subjective one. When the power of the lower one the subjective was kept in abeyance symbolised in the allegory as the destruction of the lower bird by the hunter there was a flash of intuition resulting in a couplet, the source and inspiration for the production of the wonderful work Ramayana—an allegorical treatise on soul and its faculties. It is this mind or intelligence that manifests in hypnotism, mesmerism, somnambulism, etc. When a subject is in the hypnotic, mesmeric or somnambulistic condition the subjective mind rid of the objective one performs wonderful feats. It sees without the use of the natural organ of vision the eye. It hears without the usual organ of sound the ear and does many other functions without the use of the sensory organs.

There are many grades or degrees of depth in hypnotic and other allied states or conditions and according to those states, this intelligence or the subjective mind performs one or other of the wonderful feats detailed in treatises on hypnotism, mesmerism, somnambulism, psychometry, etc. It can be made to leave the body apparently, travel to distant lands and bring back news etc. from there exact and truthful. It reads

the thoughts even the minutest of others and also pages after pages from closed books. From what has been observed by experiments long and laborious, it has been found out that the objective mind is the function of the physical brain while the subjective one is a distinct personality possessing independent powers and functions of the physical body, and we have given particulars about it in the chapter on "Human personality." There we have stated that it has an organization of its own in the body of mental matter quite independent from the physical body. It is perhaps the personality called the soul or the ego functioning in a world of fine matter with a body suited for the purpose.

The fundamental facts referred to above should be known to students of psychic science comprising 'Thought and its power', hypnotism, and so on. As we are going to deal with those subjects in extenso in the ensuing chapters, no detailed particulars about them have been given here. But enough has been furnished to follow intelligently what we are going to say in the following chapters, of which the next one is to be on 'Thought and its Power.'

CHAPTER IV.

THOUGHT AND ITS POWER.

In the chapter on human personality we had stated that there is one consciousness in human beings that does the functions of energising feeling, knowing etc. clothing in bodies suitable for the function on hand. We had also stated that the feeling of individuality arises from the consciousness of 'self', and persons and things as separated from it. When this feeling of separateness arises, then only there is scope for knowledge, since knowledge is nothing but knowing about persons and things separated from the self. From the above statement there arises the knower, the known and the knowing and a proper understanding of these expressions is quite essential for understanding 'Thought and its power'. Mind is the term by which the knower is understood. The different objects are the known, and the relationship between the mind and the objects is knowing or knowledge.

The mind is a kind of matter in which the human personality functions or in other words the consciousness in the vehicle of mental matter, is called the mind.

This consciousness has the power to reproduce in himself as reflections the various external objects

and to experience them as such. The matter forming the mental body assumes the forms of various objects and is then felt by the personality or consciousness as those objects. Here the things are not known by the personality. He knows only the effect produced in the mental body by causes. Herein lies the secret of illusions etc. brought about by hypnotists and others, and we shall have occasion to speak about them later on when coming to those subjects in their proper places.

In the earliest stages of mental growth, the various senses through those objects of senses—the forms—moulded the mental matter in the mental body in the likenesses of the objects themselves. These likenesses retained their forms for a greater or a lesser space of time according to the strength with which the moulding of the shape was effected. The process may be compared to what the children do with earth, wet sand etc. when playing at formation of images of objects with cups etc. Some forms fall away as soon as the cups etc moulding those forms are removed, while others retain their shape for a considerable length of time. Hence it follows that the impression created by the external objects etc. on the mental matter of the mental body is lasting or otherwise according to the force with which the matter is held in the particular form. Herein lies perhaps the secret of memory.

From what we have stated in the chapter on human bodies and their constitution, it should be familiar to the readers of this book, that the personality abiding in the mental body has another personality in a body of

higher kind of matter. Imitating the forms in the mental body, this higher personality by the power inherent in it is capable of moulding in his body finer than the mental any forms he may choose to mould. Though in the early stages he moulds only the forms moulded in the mental body by external impacts, yet later he can himself initiate such mouldings of forms. In fact he may be said to become original.

From what has been said above, it should be clear to the reader that the mental bodies too of individuals have particular purposes to serve and when those objects are fully achieved they too would be cast aside as outgrown by the higher personality. The purpose which the mental body has to achieve is but to help the higher personality to reproduce in himself all conceivable kinds of forms without any external impact or stimulus at all. When this power is achieved then one can create, preserve and destroy forms in all the lower levels including the mental at his will and pleasure. But in the level higher than the mental the personality sees as different from himself only matter and not consciousness. In fact the known has merged himself in the one consciousness pervading all. He finds himself in every thing and every thing in himself as it has been beautifully expressed in one of the Hindu Upanishads. Only this fact is emphasised in the statement that Sri Krishna was once found by the sage Naradha in the house of every one of his wives at the same time.

There is an allegorical statement of the Hindus that the lord Siva is always dancing and dancing and dancing. Here what is meant to be conveyed in a figurative language is the principle of motion and vibration in the primordial and other kinds of matter. It is a known fact that forms arise out of sound and the combination of sounds. It has been said that the universe is nothing but 'sound made manifest.' When there is no motion, then there will be no vibration since motion affecting matter is vibration. If there be no vibration then there will be no forms and consequently there will be no universes at all.

The Musicians will tell us that all sorts of sounds can be brought under the combination of the seven scales or swarams in music Sa, Ri, Ga, Ma, Pa, Da, Ni, and the Upanishads tell us that the colour smell and form of objects depend on the scales of music called the seven swarams, their combinations and the nature and strength of those combinations. Hence it stands to reason that the consciousness completely separated from all sorts of matter, was either motionless or of absolute motion being secondless, since motion means the existence of more than one form. When this consciousness willed to affect matter, the swarams and the combinations of swarams arose in infinite series and series of combinations. This in fact is the birth or origin of Saraswathi the consort of Brahma the creator since the combination of swarams is creation and there is knowledge of sound everywhere in the universe and also combinations of sounds. Verily Brahma and Saraswathi together are carrying on the work of creation !

Let us suppose there is only one swaram say Sa. Then every form of matter responding to it would be the same. These forms are like a particular kind of bricks to be used in building the several forms in the universe. The other swarams also similarly give rise to several other kinds of bricks of individual separate characteristics. These bricks in their combination under the intelligent guidance of the divine architect go to build the forms in the universe. Hence we have everywhere loose bricks as well as edifices in their midst. Birth is the arrangement of the bricks while death is derangement or separation of bricks from one another.

The arrangement of the bricks or matter gives clothing to consciousness. These clothings of consciousness vibrate in response to motion from within. These vibrations spread out on all directions affecting the garments of other conscious beings. In this way knowledge is made possible to be given and received.

We had already stated that the human beings have different clothings called bodies to function in the different regions of the universe. The matter composing each of these bodies is in a state of ceaseless vibration and the rate of vibration depends upon the fineness of the matter. The finer the matter, the greater the rapidity and force of vibration in it. Hence it goes without saying that the rate of vibration in the mental and the other higher regions should be more intense than that in the matter of the regions below.

The vibration of etheric matter is said to be intense and *ether* we know is a very coarse kind of matter when compared with other higher grades of matter. Even in this *ether* the speed and rapidity of motion is such as to stagger people. So we need not emphasise the importance of the tremendous possibility of understanding and utilising the vibrations and motions in the matter belonging to the higher regions of the universe.

The consciousness within the encasements of matter feels the motion and the vibrations. When these encasements are too many or too coarse, then there must naturally be a diminution in the intensity of the feelings of motion and vibration. This is the reason for the duller sensibility of lower personalities than the higher. Even in the physical body, the capacity to respond to finer feelings and sensibilities would depend on the kind of matter with which it is built. Hence it is that great importance is attached to the choice of diet by a would-be yogi.

The same may be said with reference to the emotional encasements also. Gross desires and gross passions surround the personality with coarse and dirty envelopes of matter making it impossible for him to respond to finer feelings and emotions of the emotional plane. Hence it follows that people desiring to rise to the higher levels of the emotional regions should perforce purify their desire bodies by getting rid of their grosser desires and emotions and by the cultivation of finer ones.

What is said in connection with the physical body and the emotional body applies equally well to the mental body also. Coarse thoughts cut off the currents of finer forces in the mental regions and consequently response to finer thoughts would be well nigh impossible to those that indulge in low thoughts. Hence the selection of the kind of thoughts to build the mental body is as important as the selection of emotions to feed the desire bodies and the selection of food to build the physical bodies are.

The process of purification of the bodies may begin either in the mental or in the emotional or in the physical. It may also be commenced and carried on in all the bodies also (*Pari Passu i.e.* simultaneously.) But it should be borne in mind that whenever the process of purification is carried on, it is sure to affect the other vehicles also in a greater or a lesser degree. The effect on the higher bodies by causes and effects in the lower would be slow and limited. But the effect in the lower by the improvements in the higher would surely be tremendous. Herein lies the secret of the Hindu allegorical myths of low animals gaining mukthi by devotion to God. If it takes thousands of years to produce slightly perceptible effect on the emotional and mental bodies by the improvement in the physical, a very brief attempt even at the improvement and purification of the higher vehicles would bring about tremendous changes in the lower vehicles. To produce a particular result in the physical body, the effort in the mental may be far less than that in the emotional. Hence Bakthi and

Gnanam (wisdom) are given greater importance by the Hindu philosophers than that given to Karmayoga. There are innumerable stories to emphasise the importance of the attempt at purification of the higher bodies, and we shall quote one such to bring home the truth and force of this statement.

Once there was a thoroughly wicked man and it would have taken years to shake off his evil qualities and cultivate good ones. Once to facilitate his wicked actions he assumed the guise of a pious man, when lo! the effect of even this attempt had such a wonderful effect in his lower personalities that he became ere long a pious and a good man!

The physical body can be re-moulded and thoroughly changed by set thoughts and emotions. Similarly, set thoughts can thoroughly change the emotions and physical nature of individuals. What could the personality in the body higher than the mental not achieve by sending down vibrations from his wonderful level! Hence it is no wonder that Sri Krishna has said to Arjuna over and over again to put his trust and refuge in Budhi or that above the mind. In the last chapter on mind we said that there are three divisions in the mental constitution of human being namely emotion or desire, intellect and will, directing muscular energy and action. The vibrations in the matter of these divisions may be called the emotional vibrations, the intellectual vibrations and active vibrations respectively, to facilitate the expression of our ideas.

The medium for knowledge in this physical world is acknowledged to be the field of matter going by the name of etheric field. The matter comprising this field is said to be of four kinds and the vibrations set up in one set affect our eyes, and the motion caused thereby is called the *light*. Similarly the vibrations set up in the mental body through the medium of another set of etheric matter give rise to the motion of thought and so on. We see objects because the light ether all around is thrown into waves of motion by the vibration emanating from those objects. These waves through our physical eyes affect the etheric part in them, and through the etheric eye and the emotional layer behind, the mental body, and are then seen by the personality as the objects behind the cause of the vibrations referred to above. Similarly when a man thinks, thought vibrations radiate through the mental body with which he is clothed. These reaching the field of thought set up there, thought waves. These thought waves striking against the matter composing the mental bodies of other individuals set up corresponding vibrations in them and they reaching the personality through the proper channels of communication produce in him the thought. When once this thought is produced in the personality the knower, then he does not need the external impact to reproduce that thought again. A power is created in him whereby he is able to set up the needed vibrations to create the reflection of the thought in his mental body and experience the same over and over again if need be. Once the knower vibrates in sympathy with a set of desire vibrations or thought vibrations, he knows the

object or the cause of those vibrations. The matter vibrating between the knower and the known is verily the medium of communication between them. Thus we see how the chain of knower, known and knowledge is established and maintained.

From what has been set forth above, it should be clear to the readers, that the knower has no first hand knowledge of the things known. He knows only what has been brought to him through what is reflected in his mental encasement. If the reflection falls short of the object reflected, then he may be said to be under an illusion since illusion is seeing what does not actually exist. Therefore mind—not the knower—is often called the “slayer of the real” and the “creator of illusions.” Let us proceed to give a clearer explanation of this statement of facts. To do that we have to give a further classification of the mind into the higher causal body and the manas termed the abstract mind and the lower mental body and the manas styled the concrete mind. The abstract mind is of course clothed in a finer kind of matter than the concrete mind. The term *Manas* associated with the causal body and the mental body needs explaining.

The personality called ‘self’ grows in self-consciousness and tries to radiate the knowledge out. Here the ‘mind’ comes between and he finds himself hampered on all sides, and the result is a sort of reflection of the outgoing knowledge. This reflected aspect of knowledge of the knower may be called *manas* as distinguish-

ed from the mental encasements called the abstract and concrete mind. Thus we see that in each of the two main divisions of the mind, there is this reflected knowledge of the knower called the *manas*.

Let us now turn our attention to this concrete aspect of the mind and try to understand it. It is of course the mental body and the *manas* and may be said to be the result of all past thinking and is constantly being modified by the present thinking. The activities in the previous lives of individuals are responsible for its powers, incapacities, strength, weakness etc. In fact, it is what one has made it and it could be changed only very slowly. It clings to one and is not to be easily shaken off. It is what we have moulded to gain knowledge through.

As we have already stated, the matter composing the mind of each individual should have its own rate and character of vibration as the result of the past thinking. It is said to be in a state of 'perpetual motion, offering an ever-changing series of pictures' and the external impression made on this already active sphere is neither the one nor the other but a modification brought about by both. The following illustration would make this statement clear. The colours green and red cancel each other resulting in black. So if a man looks at a plant or any green object through the medium of a red glass, the plant or the object would appear to be black. The impression of the colour of the object produced in the sun is neither that of the object nor that of the medium it was seen through, but it is altogether a

deceptive one. Just in the very same manner, the knower is deceived into a false sort of feeling which is neither what is produced by the mental body nor that produced by the external object. It is altogether a false and deceptive sensation. It is from this reason that the mind came to be regarded as 'the great slayer of the real' and 'the creator of illusions' and so on. Unless and until the activities of the mind are stilled there is no hope of seeing the world as it really is. Hence the greatest sages have laid great stress on the necessity to control the mind to gain wisdom. But the control of the mind is not an easy thing to achieve as has been found even by Arjuna and other great persons of extraordinary powers of will. Even an ordinary habit cultivated, is not easy to shake off, and therefore it is no wonder that this mind that has grown by association of long ages of time to be regarded as a portion of one's self, is not to be easily got rid of. It is perhaps millions of times more difficult and painful to kill the activities of this mind than giving up or killing the craving for an object or habit formed by one. But one can know the objects as they really are by not stilling the mental vibrations and thus making it impossible for it to modify the external impacts from objects—and if he knows how to do it—by going beyond this mass of vibrations and receive the impacts directly from the objects themselves. Thus we see that there are two ways of getting rid of the influence of the concrete mind namely (1) killing all sorts of vibrations in it so that the unmodified vibrations from the external objects could be felt by the knower even as the reflection of an

object in still water and (2) going out or in other words functioning in the causal body and sensing the vibrations of the external objects directly through higher consciousness. Both of these are not easy to achieve for ordinary people.

Likes and dislikes between persons are brought about only by this cancelling of vibrations one set by another, the thought etc., of one by the thought etc., of another. Let us suppose a man A, to radiate a thought of N vibrations per second of a particular strength. These thought vibrations as we have already seen, strike against the mental matter of the mental bodies of others. These mental bodies have as we have already stated, their own incessant vibrations and motions reflecting pictures of past incidents and thoughts, and there would surely be various grades of difference in their character. Therefore it stands to reason that the modified thoughts due to the external impact referred to above should be different in different persons. So people understand one and the same person differently and also one another in a similar manner.

It is a fact that all centres of activity or in other words places wherefrom vibrations are sent out gather round them matter of the plane acting or vibrating in. The manifestation of the life of the knower in the mental region results in two such gatherings, one of which is the *manas* in the causal or the higher mental body in the region of abstract thoughts and the other is the *manas* in the mental body in the region of lower or concrete thoughts.

Setting aside the causal body and the *manas* for the present since they are beyond average development of humanity just now, we shall pass on to the concrete *manas*.

The mental field is composed of seven grades of matter, and three of them belong to the field of abstract thought, while four belong to that of concrete thought. Corresponding to the level functioning in, two bodies are formed namely the above mentioned causal body and the *manas* and the mental body and the *manas*. So in the composition of the mental body there must perforce remain the four kinds or grades of mental matter and these grades are said to correspond to the solids, liquids, gases and the lowest grade of ether of the four grades. Thus we see that there is this coarse kind of mental body to every one. There can be seen 'fundamental types' of such bodies everywhere belonging to persons of various grades of development. Each of these types has forms of thought at every stage of development evolving and growing slowly and steadily following the laws of growth imposed on by nature. Plants etc. are found to grow and yield fruit in an exceptional manner under the guidance and care of an expert in Botany. Similarly mental bodies also may be made to grow and develop in an exceptionally skilful and rapid manner provided the law is properly understood and applied for the purpose.

As we have already stated, the causal body and the *manas* called also 'the conscious mind' gather know-

ledge and experience through the senses, from books, conversations, reasoning, comparison and contrast, conclusions and so on from an abstract stand point, and pass it down to the mental body and the *manas* called also sub-conscious mind of action, and it is this latter mind that is responsible for everything one does. So the causal body is the source of all kinds of thoughts and the mental body is a reservoir in which those thoughts are stored up and utilised. The experience of centuries has been stored in the causal body and is being constantly pushed down to the mental reservoir even as fresh accumulation takes place in it. Hence it is no wonder that the mental power of men wonderful and limitless, stagger even the wisest of human beings.

We have been in various stages of civilisation in our past lives as animals, plants, minerals and so on and have been responsible for many acts good, bad, indifferent and so on. As every bit of those actions is in the causal body in abstract and is being pushed down into the concrete mind, it stands to reason that human beings may be good, bad or indifferent according to the sway of the concrete mind that controls and regulates their actions. But this concrete mind is not its own master unless we the mighty personality behind let it remain so. We can control it and by doing so control our actions. In this connection we may remember one great thing and that is our power to regulate the flow of the nature of thought into the mental reservoir from the causal reservoir and also the manifestation of thoughts from the former in physical actions.

The lower mind is a blind instrument but quite faithful. It carries out implicitly whatever suggestions are given to it by the bringing down of thoughts from the causal reservoir by our mysterious power behind. If evil or bestial thoughts are drawn into it, then evil or bestial actions would be the outcome. Similarly thoughts of destruction manifested through it would surely result in destruction, while thoughts of weakness, failure etc. bring in their wake weakness and failure in physical actions and in the physical world. From what has been set forth above it should be clear that every action of human beings is the result of the thought drawn from the causal reservoir into the mental and manifested in the physical world from there. So to do a good action in the physical world, good thoughts alone should be drawn into the mental reservoir and allowed to manifest in physical action. Failure in physical actions could be averted and success gained only by not bringing down thoughts of failure but by pushing down strong thoughts of success. Similarly every physical result can be produced or averted by the bringing down or the cutting off, of the appropriate thoughts from the causal body. Herein lies the importance of judging a man not by what he pretends to be but by the kind of thought he brings down to be manifested in the physical world by his actions. There is an Indian story to illustrate this statement. A great festival was taking place in honour of Siva who with his consort Parvathi was being supported on the shoulders of a number of men in the middle of a sacred tank. Siva asked Parvathi as to who in her opinion really loved him from among the vast

multitudes of persons assembled there. She singled out an individual clinging to their seat coated all over with a thick daub of ashes and loaded over with innumerable garlands of Rudra Aksham (a seed sacred to Siva). Lord Siva smiled and said that he would show. In a trice he assumed the guise of a very old and infirm pariah and was struggling in the water. All ran away from him and the swiftest runner was the man with the heaps of Rudraksham on his body who was pointed out by Parvathi to Siva. Meanwhile an unassuming fellow considered by one and all as a 'never do well' saw the struggling old fellow and was moved with pity to the core. He had drawn down from his causal body a mighty stream of loveforce into the mental which sweeping him towards the object of his pity made him lift it tenderly and bring it to a safe place !

So a humbug could never do a good or virtuous act. If his thoughts are good and are earnest ones, he would surely be a tremendous force for doing good actions in this physical world.



It may be said that even a man who pretends, has thoughts relating to what he pretends to be and that is in his favour. But a close examination will show that the thoughts themselves are of a double nature and as such his life also would be a double life. His outward life is the outcome of insincere thoughts resulting in the mere appearance of respectable and blameless life, while his serious evil life in the thought world brought down in action would surely be evil.

There is an illustration in the Hindu philosophy called Bramarakeeta Nyaya or the illustration of the wasp and the worm. It is believed that the origin of this insect wasp is as detailed below. The wasp when it desires to have a young one, goes to a place swarming with worms and stings several of them sharply. The worm that stands the sting best is chosen and carried away. It is then placed within a chamber formed of a kind of lac-like substance procured by the wasp from elsewhere or exuding from its body. Then buzzing round and round, the wasp is incessantly terrifying the poor worm reminding it perhaps of its presence. The result of this action is, that the worm by its ceaseless thought of the Wasp is changed into a wasp itself. Bringing this illustration forward 'the Hindus say and do firmly believe that a thought brooded over and over again materialises itself in action. He who gives away to jealousy, hatred and other allied thoughts would surely be led on to thoughts of murder and having brooded upon them would ere long commit the same. If on the other hand he keeps his mind off all the wrongs he might have sustained and thinks of better things, he would be saved from evil thoughts and actions. If he could entertain loving thoughts for those that had wronged him, he would find life happy and peaceful.

Success or failure in a business, depends upon the strength and nature of the thought behind the person undertaking it. The thought of failure should never be allowed to enter his mind and overpower him. If he entertains weak or fearful thoughts, these would surely

launch him in the quagmire of failure. A businessman courting success should never for a moment entertain the fear that his business might fail, or his luck may give out or he may not be able to cope with competitions that might arise. His belief in success over-coming every kind of obstacle should be strong and firm and unshakable. The same may be said in connection with any human undertaking. If one wants to solicit personal favour at the hands of another he must not go to him with hesitating thoughts. He must approach the person with the certainty that he would obtain what he wants. If one goes to treat a patient, he must think and feel strongly that the invalid would be cured. If the patient fears that he may not be cured, there is no hope at all for him. A patient though he may be hopelessly bad-would recover and be all right if he but thinks and feels strongly that there is nothing at all bad with him and even if it be so, he should be cured by the treatment he is undergoing. One sitting for an examination should never be nervous and trembling with fear for his success. If he be so then he would surely fail to answer even the questions he knows thoroughly. There have been persons who have answered very satisfactorily even questions beyond their capacities, because of this self-confidence. In fact a large percentage of misery, fear etc. that people are suffering from is purely imaginary and do not have any foundation. The following would make our above statement clear. Once a man was drinking a cup of water under a tree. The body of a lizard was reflected in the water and he thought that he had swallowed that creature along with the water he quaffed. He grew ill at ease and was crying

out saying that it was alive in his stomach and was giving him unendurable pain. The man would have died, but for the ingenuity of a doctor who had a dead lizard hidden within his sleeves and when the man was vomiting after having taken an emetic, he skilfully managed to drop the dead lizard in the matter he vomited. The sight of the creature removed the thought from the mind of the man that there was a lizard moving inside the belly, and consequently he heaved a sigh of relief and said, "Thank God. I am all right!"

Thought is the cause of all evil and it is also the cause of all good may be seen from the following illustration.

Thoughts good or bad give rise to forms in the finer matter of space, even as bubbles in water formed by breathing from inside it. These bubbles of thought-forms are like charged batteries floating in the thought regions. Each of those forms has as its soul the thought that gave rise to it. Like thought-forms attract like thought-forms and consequently thoughts of similar nature are strengthened into aggregations of thought-forms. Thus we have strong charged batteries of thoughts of various kinds floating everywhere in the mental regions. Attracted by kindred thought vibrations in the mental bodies of the individuals, these batteries discharge their forces on them, strengthening those vibrations tremendously. The result then is that the man commits the good or the bad action prompted by the mental force.

From the above statement it should be clear that men and women are incessantly strengthening the forces around for good or evil. At times, there is a struggle between the aggregations of good thought-forms and those of evil thought-forms directly opposite in nature resulting in the mastery of one over the other. There is a veritable battle always going on in the mental regions between the several kinds of thought-forms—a veritable battle between Suras and Asuras the forces of good and evil!

With this preamble let us go to the illustrations referred to.

A good man perhaps of jealous temper is angry with his wife. This anger grows into a passion which approaches perhaps the borders of murderous thought. The force generated by the man is not strong enough to push him on to the act of murder. But it is strengthened by the murderous thought form of his neighbour to seize a particular property adjoining his property which he covets. He is then swept on to the action of murdering his wife. But he subsequently sheds tears of grief for his rash action! Who is responsible for the murder referred to in this illustration? Not the actual murderer. Had it not been for the strength given by his neighbour's thoughts, he would not have committed the murder. It was the neighbour who put the knife as it were into the hands of a man driven to a state of frenzy who committed the murder. Thus we see that a large number of men and women are unwittingly committing

several evil actions by their uncontrolled thoughts and emotions.

Coming to the bright side we may give the following illustration:—

A poor man with a tender heart sees a fellow-creature suffering from the pangs of hunger. His heart is full of pity while his purse is empty. His pitying heart has drawn down strong thought-forms ensouled with generous and charitable thought force. These hanging in space are drawn to a man of average sympathy for the suffering fellowmen, and they discharge their vitality on him, with the result that his purse is open and its contents laid at the disposal of the starving man. Herein lies the secret of the Hindu sacred places and sacred temples. A man of average devotion has the same tremendously increased by the thought force pervading such places. Even a miser of the worst type is said to come under the influence of the thought force pervading a place. It has been said that a fellow whose greed for gold was very great and who was an out and out miser, when passing through a country teeming with charitable and philanthropic institutions, spent all he had in similar charities. When he returned to his place and was free from the thought pressure of mercy and generosity, felt keenly for his action in spending his wealth as stated above in a fit of insanity and committed suicide. Thus we see that there are thousands and thousands of people unwillingly doing generous actions by their strong generous thoughts. It has been said that a gigantic charitable organization was formed by the

influence of very strong thoughts in that direction of an individual who was penniless. A wealthy man with a superfluous thousands at his disposal was said to be the originator of the scheme but verily the poor man mentioned above was the cause for the thing !

Let us now pass on to the question of the strength of thought. As we have already stated before, the human beings are in various stages of mental development. We may say in general that the greater the mental development, the stronger will be the thought generated. Here by mental development is meant not vast reading but assimilation. A large number of clever people have read enough and are daily reading and reading and reading. But they do not assimilate and form in their causal bodies faculties. What they do is like passing a large quantity of food through the digestive system without digesting any portion of it at all.

In bygone days sages are said to have blessed and cursed and their blessings and curses bore fruit. How ? surely by their cultivated thought power one may say !

The cultivation of thought power is a source of good as well as a source of evil. It depends upon the individual who wields that power. In a good man it is a fountain of happiness to all near him. He radiates perhaps goodness and joy forming part of his nature, all around with splendid effect. But a wicked man with the

cultivated thought force at his command is a veritable disease contaminating everything. He is like a source of contagious disease and is spreading evil and misery every-where he goes!

A man surrounds himself with forms the creations of his thoughts. These reacting on him, either causing him joy or plunge him in misery. Like batteries charged with electricity, they should exhaust themselves sooner or later. When they could not find any external objects to break upon, they react upon the authors of their existence and thus strengthen the good or bad in him according to their nature. This is perhaps the explanation that may be forthcoming for the statement by the Hindus that people have raised demons by their attempts and fell themselves their victims!

A bad thought directed against an individual cannot do him any harm unless he had in him such thoughts. Only like thoughts can fuse together even as drops of mercury do. So if a bad man hurls an evil thought either towards a particular individual whom he hates or in a general way, it would come back by the way it went if not shattered, and react upon its author causing him pain and grief. This is the reason why people are afraid of wounding pious people. They fear that their evil actions and thoughts would rebound on themselves.

From what has been stated in the previous paragraphs it should be clear that the consciousness from

within setting up vibrations or stopping them shakes off matter from the mind body and attracts mind matter afresh, according to circumstances. If the force holding the matter stops by the death of a particular kind of thought, then the matter clinging to the mental body should perforce drop off. If fresh thoughts are initiated or impinged upon, then fresh matter would cling to the mental encasement. Thus the mental bodies of individuals are constantly being rebuilt or in other words they may be said to evolve.

A knowledge of what is said in the foregoing paragraphs should show the reader the method of strengthening one's thought power. When a kind of thought holds the mental matter in the mental body in a particular form, then the thought is experienced by the knower. The clearness of experience depends on the clearness of the form induced. The strength of the thought depends upon the duration of time persisted in by that form. So weak and vague thoughts would create only hazy forms and vague thoughts in the knower. But if by set practice determined by will, the knower acquires the habit of holding on tenaciously for a long time to a particular thought, then his will power and thought power may be said to have been cultivated. To hold on to a particular thought is not easy. The mind is often compared to a tipsy monkey on account of its restlessness. So by slow and steady practice it should be made to dwell on one and one thought alone given to it for a considerable length of time. When this is achieved the thought power would

have been won. Till and till then human thoughts would be weak. In fact almost the whole of one's thought energy is being fritted away, in tiny portions, scattered here and there effecting nothing appreciable. Buckets and buckets of water may be poured little by little to remove an obstacle say in a ditch without effect. But the concentrated quantity of a few buckets when directed towards the obstacle, it would be easily carried away. Similarly cumulative concentrated thoughts when properly controlled and directed can do wonders. A few people with strong cultivated thoughts could by their cumulative thoughts achieve even the impossible. Sickness may be cured almost in a trice, bad habits eradicated from persons, poverty and misery removed and many other objects attained by the cultivation of thought power and the proper utilisation of the same. Thought can make heaven or hell or angels or demons according to the use to which it is put. So let men beware, when handling this practically. The knowledge of the cultivation of thought power and its practical application in an unscrupulous person would prove a veritable curse to humanity. It would be like dynamite of immense destructive power in the hands of a demon. Unless and until a man has become an embodiment of patience, mercy, love and all other virtues, the power of thought would be a curse to him. He would unwillingly bring about irreparable injury not only upon himself but also upon all those he may happen to love. A bad or evil thought if it is once allowed to escape from him, would be beyond his control and recall. No repentance could remedy the evil afterwards. Even

sages of subdued emotions and passions are not immune from this danger, may be evinced from their inability to avert the effect of their curse. Those that would dabble in the art of making and using mental dynamite should ponder over the story of the person *konganava* who burnt to ashes a bird that dropped dirt in the food he was eating, by a mere look at it, but when he desired to repeat the experiment to burn down a virtuous woman met with discomfiture. We may, once more say 'Beware' and close this chapter.

CHAPTER V.

MENTAL THERAPEUTICS.

Man has within him healing dynamics, and thoughts are verily agencies capable of directing them. Experience has shown that the cultivation of thought power gains domination over the physical body. The more one gains control over thought, the greater would be the ease with which he could dominate the body. Men with uncontrolled thoughts are veritable slaves of the body. Instead of the bodies obeying them, they obey them like slaves. In fact majority of the people are slaves to the physical body intended by nature to be made use of by men as a good servant. It is said in the Bagavatgita of the Hindus that the organs of senses are the horses yoked to a chariot. The forces of the mind are the reins holding them in check. Budhi is the charioteer of Atma in the chariot.

From the above it is clear that the Atma the Personality behind should be the master. He should guide Budhi the charioteer who should hold the reins the forces of the mind tight, and guide the senses properly to serve the purpose of Atma.

From the above quotation it is quite manifest that the mental energies controlled and directed by *will*, should have marvellous effects on the physical body, and these effects include healing of bodily ailments of oneself

as well as those of others. There have been several cases in which even abnormal growth in the interior of the body has been stopped, and the part brought to normal healthy condition by the persons suffering from the disease, using only the mental healing force. Sufficient faith in the power of thought to transform the physical body of those people, is said to be the cause of the effect detailed above.

Thoughts are generally classified under the heads 'Positive and Negative'. Thoughts of fear or failure, poverty and limited means, ill-health, hate and anger mental worry and care, selfishness, sadness and so on go under the head 'Negative' while their opposites the hope, of success or self-confidence, prosperity and abundance, health and joy of living, love and good temper, peace and serenity, altruism, cheerfulness and so on are grouped under positive thoughts. Positive thoughts may be said to be constructive while the negative thoughts may be called destructive. Constructive thoughts should be fostered and destructive ones should be shut out. Even as the darkness cannot enter while there is light in a place, negative thoughts would have no harbourage while positive thoughts are occupying the mind. Herein lies the secret of getting rid of evil or negative thoughts. While one is engaged in positive thoughts, as in meditation, the negative thoughts may be found to be knocking at the door. They may at times even force an entrance and usurp the place occupied by the positive thoughts. But persistent indifference to their calls and engagement with the positive ones would surely help

one to get rid of the negative thoughts sooner or later. A would-be cultivator of virtuous habits would do well to try his utmost to be receptive to all positive thoughts and to resist the entry into the mind of all negative thoughts.

As laid down in the dictum 'No gain without pain' success in the control and culture of the mind or thought depends solely and largely on the trouble taken to achieve the purpose. As there would be no excellence without labour, greater the trouble taken, the better would be the success in the attempt. The fact that the personality would be able to utilise the dynamics of positive forces only through the properly built mental body of positive matter, should never for a moment be lost sight of. All constructive thoughts should be fostered with ceaseless effort, till a strong fortification against negative forces has been built to resist the attack as well as to direct the forces from within. Ceaseless efforts day after day would make one see the negative limitations crumbling away slowly but surely, while the positiveness of the soul power developing and growing enormously. Then he would find that he is not an ordinary human being but an angel of infinite power to do good to the world at large. All negative thoughts would be burnt away at his mere approach and consequently the root causes of all evil should disappear. Verily the kali-yuga will be giving place to the krita-yuga of peace, plenty and happiness, when humanity as a whole has reached this stage in evolution. Let us not anticipate and digress, but pass on.

The statement 'knowledge is power' is often heard, and it is doubtful whether the full significance of the expression is understood by many. Generally it is used to denote the results in the physical world brought about by the knowledge of physical forces, for example the working of a mill by the force of electricity. Here we have a restricted application perhaps of the above statement. In its widest application the expression 'knowledge is power' may mean limitlessness of knowledge and consequently limitlessness to power. It is of course true that knowledge has given men superiority over all other animals with powers to boot. One nation dominates another by the increased power gained by knowledge. Yet the power of knowledge from the spiritual side and its application down in this physical plane to achieve definite ends has been confined perhaps to a very few obscure persons. The reason for this deplorable state of affairs is due mainly to the lack of belief in the majority of men and women in the spiritual world and the denizens of the same.

Those that are familiar with the Hindu mythology would tell us about the two classes of denizens in the world of finer matter ruled over by the devas with lord Indra as their chief. They belong to the dark side and the bright side respectively. Those belonging to the dark side are the Asuras and they embody the negative forces of nature. Their vibrations are destructive. The devas belonging to the bright side are positive forces and are constructive. These opposite forces are always in conflict with each other, and the battle between the Suras and the Asuras often heard from the Hindu his-

torians (Puranikas) means only this statement of fact. Even a child knows that destruction is easier than construction, and the fact is evinced from the Tamil proverb which means 'what is the outcome of a potter's days of labour could be destroyed by one wielding a stick, in a trice.' So we may take it that destructive forces are just now rampant everywhere and consequently the work of construction would be found very very difficult indeed. What is true in the physical world is true in the next higher worlds also. This is mainly the reason why there is more misery than happiness seen everywhere.

There is a statement in the Hindu sacred books that spiritual evolution is comparatively easier in the kali-age than in other ages. A profound truth lies hidden in that statement. To keep back even a tiny portion of the destructive force, in the Kali-age, the demand on the will would be greater than under other circumstances and times. Hence it stands to reason that the will power then should grow and develop very very rapidly when any serious attempt is made to do so. The growth of will power means the growth of knowledge and both power and knowledge may be used for constructive as well as for destructive purposes, should never for a moment be lost sight of.

Just now a large majority of people have negative forces dominating them in the form of passion, anger, envy, malice and so on, and knowledge and power in their hands would surely bring about woe and misery

in the world. This is the main reason why the science and art of Atharvana Veda have been withheld from the present world by the wise custodians of human welfare and safety—the Rishis of bygone ages. Even as the science and art of printing that were withheld from humanity at first were given to the world inspiring men like Caxton to invent them, the science and art of Atharvana Veda also would be at the disposal of humanity when it becomes positive. It should have killed all negative instincts in it.

In spite of the jealous guardianship, human beings have—though unfit for the knowledge and its resultant power—have forced a tiny fragment of them down to the physical level, and this book treats only about that tiny speck of knowledge. Let not people besmirch the steps to reach this knowledge with their unclean feet. Let them beware of the evils of doing so. A wise individual has said that they would find themselves like flies fallen into a pot of honey or jam and; this saying deserves to be pondered over by all the would-be aspirants for spiritual knowledge and power.

The sun is the source of all vitality, and the will of men and women has the power to draw and utilise that vitality for their own benefit as well as for the benefit of others. The mantram Gayatri of the Hindu Brahmins has only this motive behind it. Though there is this unlimited vitality, strength and energy within reach, few very understand it and make use of it satisfactorily.

The man's higher self is in direct connection with the universal self and as such he is living in the midst of his divine forces which he could draw, assimilate and direct as he chooses to generate new health and strength in his body as well as in the bodies of others. As we have already pointed out in the last chapter, he could weave prosperity and success into his destiny and make his own life as well as the lives of others divine and harmonious. Even as the air we breathe, the light we enjoy and the food we eat, the forces that make for success are within reach of our mind waiting to be polarized (modified) and individualized (assimilated).

We all know that magnetic and electric currents flow through space. They are in fact flowing from pole to pole and are controlling (helped by the intelligences behind them), the operations of all kinds of natural law. Man's mind can like the mighty divine mind or intelligence referred to above, make these forces obey it. They are always ready and powerful to be operated upon, either for good or for evil, since the forces themselves are simply blind forces.

The bodies only of human beings are fed on food while their souls need the food of thoughts flowing from the divinemind. Even as efforts are made to get, eat and assimilate food for the growth of the body, the divine thought force also should be got at, and assimilated for the growth of the soul which means also the growth of the body into a strong and healthy one. Chemical changes are said to be brought about in the tissues of the body

by human emotions and in this connection, the quotation in Professor Elmer Gate's words may be highly useful. He has said as noted below.

"I have discovered that bad and unpleasant feelings create harmful products in the body which are physically injurious. Good, pleasant, benevolent and cheerful feelings, create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. I have more than forty of the bad and as many of the good. It is found that for each bad emotion there is a corresponding chemical change in the tissues of the body which is life depressing and poisonous. Contrarywise, every good emotion makes a life promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent."

What has been stated in the above quotation is not at all new to the Hindu, since his medical works begin with a chapter on mental therapeutics generally. The Hindu physicians had perhaps known the particular emotion to cure particular diseases. Therefore they have recommended definite acts of charity and religion to wit laying out flower gardens to get rid of certain diseases, feeding the poor to be cured of a few ailments going on pilgrimage in a few others and so on.

The Indian saint and poetess Auvyar has stated and her statement has been echoed by no less a person than Solomon about the power of thought over the digestive system of persons. Solomon is said to have expressed this fact in his saying 'Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.'

The following quotation from the New York Herald emphasises the above statement of facts, relating to the power of thought on digestion of food and its effect on the alimentary system in general.

Some experiments on a dog concerning the effects of personal liking for various kinds of food on the digestion were recently made by a well known scientist. The results are curious and interesting.

"It was found that the articles of diet which the animal was particularly fond of met with a great flow of the gastric juices and were accordingly digested better and more quickly. For purposes of observation, the gullet of the dog was cut in sections and fixed to the neck so that the food it ate fell through. The stomach of the animal was also divided into two portions into one of which no food was allowed to enter, the other being supplied only with the food necessary to life."

"If some tempting dainty was held before the dog and he evinced the usual signs of pleasure in the expected treat, it was noticed that at once the stomach juices sprang into play, although the food when swal-

lowed did not reach the stomach at all. On the other hand, if he was fed with something which he evidently did not have any preference for, there was no action of the gastric fluid."

"Also more curious still, when food was introduced unknown to the animal into the working half of his stomach, it lay there absolutely dry and untouched by the digestive juices for several hours, even though the food were of the most digestible sort."

The above statement proves conclusively that mere thought concerning the food eaten not only assists the digestion but also partly causes it.

Men of letters are often found to be dyspeptic, and the reason for the same may be said to be the fact that their minds are busy with things far removed from their dinners when they are eating. Thought serves the purpose of the link between the engineer of nutrition and the digestive machinery, and if that be not satisfactory the required quantity of oil to wit the digestive juices could not be had for digestion, after proper application for the same. More and more food come in and the digestive organs are not ready and so there is bungling of the work of digestion.

A little consideration should convince one of the fact that properly utilised thought force could cure disease. It is within the experience of one and all that grief causes tears to flow from the eyes and the sight of a

savoury dish starts the flow of saliva in the mouth. Sexual thoughts are found to affect the generative organs and when those thoughts are habitually prevalent in the mind, they undermine the very foundation of health and happiness. Every Hindu has known or at least heard of what is called Kama-jwara (Love fever) the origin of which is sex passion. The above statement is emphasised by the saying "To be casually minded is death: but to be spiritually minded is life and peace."

Majority of the men of the present day are slaves to lustful thoughts and thoughts of passions aroused by anger, hatred, revenge, cruelty, jealousy and so on. These are perhaps inherited propensities unfitted for a healthy moral manhood. Though passions like anger, hatred etc. referred to above create a hell for men and women in the flesh, lust is the root cause of disease and pain. So the art of healing should strive to eliminate the above-mentioned evil forces from human nature, if it should at all be successful. Divine forces are soothing and peaceful while carnal forces are the agents of pain, disease etc. Man has both these forces latent in him and he can bring out and cultivate either. He can transform the one into the other if he choose to do so.

Whatever the disease one is suffering from may be, it goes without saying that he could not be cured of it unless the root cause of the same is removed. We have seen that that cause is the thought of carnal passions. Therefore to get rid of disease one should get rid of thoughts of passion. Men are often discouraged because

their initial attempts do not bear immediate fruit. They should not lose sight of the fact that all their past thoughts are arrayed against this new faith in thought power which is just beginning to tear down the mental force of heredity running back through ages. Positive or divine thought is all powerful. Even though the obstacles may appear to be insurmountable, yet with persistent effort one may be quite sure of success. Even as a child struggling in the beginning when attempting to walk, becomes later on an expert in walking, a mental healer also will become one in his art in course of time provided he persists in his attempts to gain control over the powers that are latent in him and in his will and thought. He could then easily radiate from his personality positive or healthy vital forces of God.

Nature has intended the human body to be a machinery for the production of constructive thought force. But to secure the proper function of its organs, a certain amount of thought is absolutely necessary. In fact every organ would perform its functions more effectively and satisfactorily if the thought is but directed and concentrated in it as well as in its functions. This is the pivot on which the whole system of mental cure turns.

A man suffering from indigestion must not eat his food with thought concentrated on business schemes. He should be thinking strongly that the food he eats is thoroughly digested assimilated and converted into healthy vital energy, carrying on the work of his body.

This would bring about the necessary successful results. Similarly not only for the satisfactory discharge of the functions of the several organs of body but also for the cure of diseases, strong concentrated thought on the result desired, should be aimed at and attained. There is no harm in aiding nature, using drugs etc. recommended by medical science, but thought also should be brought into play to secure the maximum benefit.

Almost all the people pay much attention to external things at the expense of persistent concentration of thought on and into the body. This is what it should not be. A businessman or a busy lawyer would be gulping down his food without even knowing what he is eating in a hurry to go to his business centre or office. He could not be expected to have satisfactory digestion. Every one knows that every part of a machinery should be cleared and otherwise paid attention to if it is to run on smoothly and satisfactorily. Similarly every portion of the body both inside and outside should be paid attention to by the direction of thought to it. The great Yogis of old were able to do this work in a very short time because of their experience, even as engineers thoroughly familiar with the parts and functions of a machinery clean, adjust and oil them rapidly and thoroughly. A raw hand would take a very long time to achieve this purpose with any certainty of success. In the beginning he may leave the finer portions alone and be engaged with the grosser ones. In course of time, he too would become an expert and in his hands, his body would become a wonderful machinery to carry on its purpose in this

world satisfactorily for a considerable length of time. A properly handled machinery works for a considerable length of time while a machinery ill-managed and neglected grows rusty and out of gear to be thrown into a corner. The same is the case with human bodies also. If they are properly handled, they carry on their work smoothly and well for a considerable length of time. If they are allowed to run riot, they are out of gear resulting in ill-health and disease. Sickness, premature decay and death are due to a very large extent to want of proper attention and care bestowed on their bodies by men and women carried away by things external like business, pleasure and so on.

Portions of the body not having the thought directed to and concentrated on then become inactive and the disease appendicitis is said to be one of the results of lack of thought force of men and women in the flesh. If a man or a woman thinks strongly every day for a sufficiently long duration of time that he or she is infusing into the flesh the thought force positive, healthy and disease resisting, then he or she would have no complaint whatsoever. Their daily energetic thoughts referred to above would serve the purpose of keeping their liver active, their bowels open and free, and thus remove the main root causes for the disease appendicitis.

Every one perhaps knows the story of the weaver who mistook a red thread in his mouth for blood and was brought to the brink of his grave by the fear it brought about. The story itself in brief is as follows :—

A simple weaver was once seen by a traveller standing on the branch of a tree he was cutting off close to the trunk. He told him that he too would fall down with the branch and passed on. The weaver unheeding what the traveller had said went on with his work and fell to the ground as the traveller had foretold. He was filled with awe at the wonderful wisdom of the traveller and ran after him to ascertain when he would die. The traveller laughed at his simplicity and to get rid of his trouble said that he would die on the day when his mouth bled. The weaver returned home and a few days after was engaged in separating some scarlet threads with his mouth when a thread got between his teeth. Getting sight of this in a mirror he thought that it was blood, feared that his end was near and actually grew very bad because of his strong belief in what the traveller had foretold. Only when he was convinced beyond doubt that what he saw in his mouth was not blood but scarlet thread he showed symptoms of recovery !

Though the above is but a story it teaches strongly the power of thought and belief in one. The following incident is what is said to have actually happened to an individual. A few of his friends conspired together to enjoy a joke at his expense. One by one they met him at different times and said that there was a swelling on the nape of his neck. The poor fellow believed their words and often passed his hand over the place to feel the swelling. The thought power generated by the friends and their companion was sufficient to cause an actual

swelling on the part indicated and the poor man had to undergo an operation !

From the above statement it should be clear that thought could be directed to cure as well as to bring on disease. For the purpose of curing, the part affected should be concentrated upon with all possible intensity infusing it with intelligent active thought energy. Fear should never be allowed to enter the mind. Faith in the healing power of one's thought should never waver even for a moment. To aid one in this, he may strongly link himself with God and say 'It is his force that is infusing the spot through his will power.' It is also usual to place the hand on the part that is being treated to centre as it were the thought there. Rubbing the part with the hands may also be resorted to since the action will infuse all the flesh there with a large amount of positive energy.

A would-be student of mental therapeutics should in solitude after his daily duties are over strongly think and hold on tenaciously to the thought that the force in him is the force of life, health, joy, love and prosperity. All the Hindu Puranas preface with the statement that the reader or the hearer of the work would obtain certain specific results and benefits. What is stated in the preface is perhaps profoundly true. People grow in and develop what they study or often hear. In this connection the following quotation may be of interest to the readers of this book:—

"Noted throat specialists have died of ailments of the throat. Insanity experts have become as mad as their patients. Tuberculosis students have often succumbed to the tiny germ of consumption. He who studies the power of disease will find disease and death creeping over his whole organism. But he who gives his attention to the power of life, will find the power that transforms him into health and perfection."

The above statement is but too true! We all live in an ocean of mind. Each human being is a centre in this vast ocean of mental matter capable of drawing into him any quality of mind. When once that quality is built in the mental body, it should manifest itself into the corresponding emotions and actions.

As we have already pointed out, the human mind is divided into higher and lower or positive and negative. All the thoughts that we listen to, give expression to or allow to remain in our mind will bear fruit, good thoughts good fruits and evil thoughts evil fruits. Every good object and good living being is considered to be the outcome of divine thought. If man wants to reach the divine level of supreme wisdom, then his thoughts should be always positive.

It has been said that thousands of chronic ailments have been healed in people by persons who knew the science and art of thought power.

The art of mental therapeutics when applied to the cure of ailments or bad habits in others, it belongs to the department of mesmerism or hypnotism about which we are going to deal at length later on. The most easily curable disorders by the art of mental therapeutics are said to be those of the brain and the nervous system. Stomach troubles, eye diseases, menstrual disorders in women, liver complaints, etc., are also said to be cured by the art of mental suggestions of one who has cultivated his thought power to such an extent as to control the thoughts of others. Even people who are deaf or dumb or blind have been cured by the processes detailed in the science of mental healing. But certain conditions are essential for cure in such cases. The respective physical organs namely the ear, the mouth and the eye should be perfect and uninjured, and persistent strenuous treatment for a considerable length of time even, should be submitted to. But in all cases, the healer must develop the requisite power in himself first and then feel within himself the throb of joyous life as some one has said.

Coming to the 'how' of mental healing we may say that there are several processes resorted to. Every Hindu is familiar with the fact that bunches of margosa leaves are made use of by people curing by mantrams. Even small sticks are used to rub the affected parts with every now and then. We have also seen the healer breathing over the affected parts or even over the man or woman treated. But the process of gazing has been confined to a limited few and consequently is not so common a sight as the other processes referred to

above are. The processes themselves in brief may be said to be (1) Gazing, (2) Breathing, (3) Stroking, (3) Kneading, (4) Massage, (5) Percussion and so on.

If the persons are before the healer, then any one of the above processes may be adopted. But in the case of absentee patients there is the process of magnetising holy ashes—vibhuthi—water, sugar-candy, or pepper. The above substances are magnetised or infused with positive thought force and sent to the patients either to be rubbed over the affected parts or taken in. If the process of gazing is resorted to, the healer would do well to gaze at the patient's eyes preferably between the eyebrows or the forehead, making him sit before him, and think strongly and strenuously that he is vitalising him through and through, sending positive or healing currents through that part. At times the patient may be induced to go to sleep by the process and the healer should then know how to awake him. We shall deal with this in the chapter on Hypnotism and Mesmerism.

The gazing referred to above should not be resorted to for all kinds of complaints. For nervous debility and other allied ailments affecting the whole body, this method is recommended. But in other cases gazing intently at the part affected and soaking it through and through with the positive mental force would be enough.

The healer may blow his breath over the affected part thinking strongly that positive forces are being

infused into and diffused over the affected parts. Similarly, the other processes too may be adopted always thinking strongly about the result aimed at.

It is also common to hold the fingers a little over the affected parts and move them round and round slowly. The fingers may also be simply held over the affected parts without moving them at all. In the former case, the healer should think strongly that a spiral like positive force is perforating the parts, while in the latter case that he is sending into the part healing currents through the tips of the fingers.

In conclusion we may say that a good deal depends upon the healer. He should himself practise, experiment upon and adopt the method found most suitable. The proverb 'Mantram is a quarter while the healer's intelligence is three quarters deserves careful consideration. What we have detailed above should be sufficient for an intelligent mental therapeutic student to make progress, chalking out a line of activity he may find most suitable. The following story clearly shows how a science and its art are to be applied to individual cases. An eminent astrologer had a son who was also thoroughly versed in the science and art of his father. When a poor labourer's wife gave birth to a son, the poor fellow wanted the horoscope of the child cast and its destiny told him. The son found the planets in the horoscope cast in positions capable of making the child a king when he grew old and was at a loss to know how to explain the fact. But the wise father smiled and said

to the farmer, "My friend! when your child grows old, he would be given the royal part in street dramas!" It has been stated that what the old man said proved true and the child when it grew into a youth always enacted the part of a king in street dramas!

CHAPTER VI

TELEPATHY

The term telepathy means thought transference. Men have found out that communications can be carried on between mind and mind without the use of the senses, the commonly recognised channels for the purpose. Of late, the science and art of telepathy have been engaging the attention of a large number of people in different parts of the world and communications have been successfully carried on by persons separated from each other by distances of hundreds of miles. At a specified hour both seat themselves in fixed places and practise thought transference even as persons talk over telephone wires. After innumerable unsuccessful attempts and days of persistent effort, people have actually succeeded in receiving and responding to the thoughts of others at a very great distance.

A Swiss physician named Paracelsus has been said to be the first to have pointed out the possibility of thought transference by the power of human *will*.

As we have already pointed out in a previous chapter, thought is the outcome of vibration in matter originated by human will. When a human being thinks out a thought, a particular kind of vibration is set up in the matter of his or her mental body and it passes

on those vibrations to the surrounding ocean of matter. The vibrations of every kind of feeling and their impressions are thus passing through the vast ocean of matter and they may be caught at any place and felt either as a feeling or an impression or a thought, emanating from some one else. To do it effectively one should have cultivated to a very large extent the receptive capacity. He ought to have gained the power of keeping his mental body completely quiet: else the thought waves passing by would be repelled by the force from his busy mental body and the receptivity to the thoughts of others would be well nigh impossible in consequence. Students of telepathy should therefore have considerable practice in thought control beforehand.

If a stone be thrown into a lake, we see the circular wavelet passing from where the stone fell all over the waters of the lake. If a bell is struck, the same kind of thing is repeated in air which is set in motion. But what strikes the drum or the timpanum of the ear resulting in the hearing of sound is not the actual wave immediately surrounding the bell, but only the air immediately near the ear. The vibrations of the metallic matter of the bell is simply passed on causing the waves in the air at various stages and those near the timpanum of the ear make it vibrate by striking against it, and the vibration is carried on through the auditory nerves to the corresponding nerve centre to be felt as the sensation of the sound of the bell.

How the water or the air does not move but simply passes on the force, may be clearly understood by the following illustration. A number of small wooden balls kept arranged in a row or a number of books or bricks' made to stand on the side may be taken to experiment upon. If the ball at one end be hit lightly, the force is transmitted from ball to ball and the last one at the other end rolls away. Here the balls do not change places at all. They remain where they were but serve the purpose of transmitting the force. Similarly the book or the brick at one end is pushed against the next one which in its turn strikes against the next and so on till at last that at the other end receives the force and having no book or brick to transmit the force received, falls down.

What happens when thoughts are transmitted by persons from one to another is exactly like what has been detailed above. The thought vibrations are transmitted through space on all sides and if there is the thought timpanum or the thought drum of a man to receive the vibrations, they could be conveyed to the brain centre to be felt there as the thought.

Weak thoughts or ideas can create only weak force in the etheric medium passing it on. So only people who have very sensitive ear and nervous mechanism could receive and understand them. But strong and vigorous thoughts should be able to create and pass on strong forces and these received at any place may be felt as the thought of which they are the forces.

Thought force passes over spherical fields of matter and comes back to the place of origin in a very short space of time. Millions and millions of miles have been passed perhaps in a second. Its speed is said to be marvellous. So it is no wonder that the thoughts passing all around us escape us. If we manage to keep our mind quiet, we could understand every one of the hosts and hosts of thoughts passing by us every second. Even as a single voice from among a large number can be singled out and understood, any particular thought could be arrested and felt. Herein lies the secret of the art and science of telepathy. When two people are bent upon exchanging thoughts, they must though after innumerable failures in the attempt be successful in the end.

Now-a-days when every one is familiar with telephone arrangements and wireless telegraphy, the idea of thought transference and the principle involved in the act must be easy to grasp and understand. As we have pointed out elsewhere in this book there is only one consciousness and one mind in the universe and the mind of man is consequently the mind of the universe. If man's mind is made to set up forces in the universal mental matter by the will of the individual behind, it must perforce vibrate in harmony to the thought passed into it. Man's mind distinguished from the universal mind may be called individualised mind. This by the thought and intention originated in it may focus or in other words, direct by the peculiar power it has any thought or intention towards any one or in

other words to the mind of another. This thought so directed by the intense thought vibrations of its author, rises to the mental plane of consciousness near the receiver and there it is recognised as that particular thought. Most often, he who receives such thoughts does not understand them to be not his own but of some one else. He generally takes the thought or thoughts to be his. It takes a good deal of time and labour for one to understand and distinguish his thoughts from those of others.

There is a distinction made between thought transference and telepathy. It is said that in thought transference thoughts from one individually conscious mind is sent to the sub-conscious mind of another whereas in telepathy, the mental communication takes place, between sub-conscious or lower minds only of individuals.

Definite brain centres are roused and brought under control by definite set practices. Thought transference and telepathy are associated with the lower back part of one's head and the brain centre behind it just over the medulla oblongata of the brain. Experiments have proved that this centre is the centre of sub-conscious mind while the forehead between the eyebrows is that of the higher mind. The transmitter generally transmits his thoughts from the higher mind and if they are sufficiently strong rise to the higher level of mental consciousness to be received by another there in his higher mind between the eyebrows (to put it roughly).

and passed back to the sub-conscious brain centres behind.

Communications can be carried on by persons using their sub-conscious minds. But ordinarily it is usual for the sender to send thoughts from his individually conscious mind to the sub-conscious mind of another. To find out whether a particular thought is strong enough to be sent out, one should wait till there is a sort of creeping sensation (even as one feels when an insect is passing over a sensitive portion of the body) between the eye-brows. As soon as that feeling arises, then the thought may be allowed to go directed either to the sub-conscious centre at the back of the head or to the individually conscious mind between the eye-brows of the receiver.

The following experiment has been performed with success to make one turn round and attend to one's words and actions. The gaze is steadily fixed on the sub-conscious centre on the lower back part of the head just over the medulla oblongata of the person whose attention is to be drawn and held, of course with the strong intention to cause him to look round. Then the thought vibrations of the experimenter on reaching the thought receiver the sub-conscious mind centre of the man experimented upon, create in him the thought of the experimenter with the result that he turns round and attends to him.

From what has been set forth in a previous chapter of this book it should be clear that the expression

'Thought transference' is a misnomer. We do not transfer any thought at any time. What we do is simply a change in the environments of the receiving mind, so that it unfolds as it were our thought present in it as the part of one universal mind controlled by one universal consciousness and will behind. But the expression 'thought transference' has been made use of in occult treatises and the use has been continued by authors and writers ever since.

Concentration is quite essential not only for thought reading but also for thought transference. The mind resembles a magnet. It attracts certain thoughts while it repels others. What it attracts and what it repels can be determined by ourselves. What we should do is simply this. We should watch the thoughts that come into our minds. We would then find that those thoughts are of the same kind as those we habitually encourage. So to attract a particular kind of thought and repel a particular kind we should gain the power of selection of thoughts. We must not be too receptive, nor should we be slaves to our own thoughts. We should stand apart from all thoughts and view them critically. When this habit is acquired, then thought transference, thought reading etc. would become natural powers to us.

Manifold are the uses to which the power of thought transference in one can be put. If two have the power both to receive and transmit thought, they could exchange thoughts between them, and the advantage they

derive is of course obvious. But they could be useful to others also. They could improve people who have cultivated bad habits. In fact they could by their power of thought transference cure them of such bad habits or at least help them tremendously to get rid of such habits. They could radiate good thoughts and make the world happier by such actions. They could cure sickness etc. if they but cared to do so.

Evil habits like drinking habits, self abuse and so on are not easily shaken off by persons addicted to them. They generally carry their victims to their premature grave. But people who have cultivated the power of thought transference could come between such persons and their premature death. What they could do is in brief as follows :

Once they know a particular person they are interested in is under the sway of an evil habit say drink and they want to help him to get rid of the same, they should then set to work in right earnest. They should first of all ascertain at what hours his mind would be unemployed. The time generally selected is the hour before he retires to rest. If this is ascertained then and if not when he is asleep, the helper or helpers if there be more than one interested in the patient's cure would do well to sit alone and visualise strongly the image of the individual concerned. It should be cut as vividly as he or they could as if seated before him or them. In fact the helper or the helpers should picture the would-be helped clearly and in detail and see the picture even as

he or they would see the man himself in front of him or them. Then he or they should fix his or their attention on the image and address it with all the force of concentration of thought possible not only dwelling upon, but also impressing upon it whatever he has or they have already decided upon for the man's benefit. The forms of clean cut mental images of arguments before him in words are said to be most favourable for achieving success in the attempt. Vivid pictures of disease and misery entailed by the drink habit and its inevitable nervous breakdown may be brought home to the patient's mind through the picture before him since there is a magnetic connection established between a person or an object and his or its image as soon as it is taken or formed mentally.

Persons who could not cut clear mental pictures may not in the beginning be able to achieve any considerable amount of success. They may help themselves in their attempts with a photograph of the helps placed before them and concentrate their helpful thought upon it. This method has been attempted with considerable success, may be evinced from the fact that the sorcerors of bygone ages made use of waxen images of persons whom they wanted to destroy by their concentrated thought power a truly diabolical and devilish act! It is said that they concentrated into the image the vitality of the individual they wanted to destroy, using their will and power of thought and when the image was sufficiently vitalised to serve their nefarious purpose they placed it near the fire to melt away and

when it did so, the man who was in an accountable manner growing weaker and weaker perished at the same time !

Thrusting red-hot or sharp needles in the image at places corresponding to the places of location in the real body of vital organs was also said to be resorted to by the black magicians to bring about the destruction of particular organs resulting in the individual's death.

Wax images were made use of in old days as stated above perhaps for the reason that photograph and its science and art were then unknown. The danger therefore during those days was not as great as it is at present. A photograph has a very strong magnetic link to the person or object, and vitalising a photograph means vitalising the object from which the photograph was taken. Hence it goes without saying that a photograph in the hands of an unscrupulous enemy is akin to his holding the man himself at his mercy.

Women are enticed away, youths are driven into evil ways and crimes, money is squeezed out of the wealthy and many other allied offences are committed by villains specialised in the black art just touched upon and they are found scattered all over the world. Their nefarious acts often go undetected and unpunished because of the sceptic feeling with reference to the art among the people at large.

There is a bright side as well as a dark side to everything goes without saying. When describing the

bright side we are describing the other side also by contrast. So the same book or process may be made use of both by the black-magicians and the white magicians and there is no difference in the knowledge. There is difference only in its application. 'Arcane knowledge misapplied is sorcery, but beneficently applied is divine knowledge or wisdom.' Everything done for construction and good is positive and peace-giving. What is done for destruction and selfish purposes is sure to bring in its wake misery unparallel to the doer. Terrible will be the result of the negative karmic action and mighty and grand would be the result of positive actions. So let the would-be sorcerers beware and the white magicians rejoice! Fain would the custodians of knowledge withhold the knowledge of evil from humanity in its infancy, but alas! it is co-existent with the divine knowledge and hence could not be hidden away without hiding the other portion also. Yet a good deal of the loathesome art of black magic is not available to men of the present age, otherwise the evil wrought would have been more terrible than it is just now!

To resume the thread of the subject, although a tangible image or a photograph or a clearly cut mental picture may be useful for helping one by thought to become good, yet none of them is of absolute necessity. Thought and its transference would alone be sufficient. But in the initial stages, to gain at least some mastery over and concentration of thought, some definite and tangible object may be necessary to, chain it to. A wax image or a photograph or a portrait—which is the result

of an artist's mental effort or in other words the mental image of the person transferred to canvas,—serves the purpose of a peg to hang the thought on so to say. But people who have had sufficient control of thought may cut a clear mental form of the thought and send it on to the person desired to be benefited. As he is asleep or has his mind unemployed, this thought forces an entry into it as it were and the recipient feels it as his own thought. A feeling of remorse may perhaps sweep over him when the pictures of disease, misery, nervous break-down, etc. sent on to him pass before his mental vision. When this remorse afflicts him day after day with the persistent efforts of the helper, the hold of the evil habit becomes weaker and weaker and in the end is completely got rid of.

It is said that there is also another manner in which help by thought is rendered and received. As we have stated above, the helper when he thinks strongly that he has the helped before him, he creates a mental image in the field of mental matter. As the would-be helped is asleep, he is floating in the mental body as we have stated in a previous chapter. The strong mental thought of the helper serves the purpose of drawing him near the thought form he has created. This helps to animate the image more effectively and thus to help the individual more efficiently. As success to a very large extent depends on the concentration and steadiness of thought directed to the individual under treatment, great care should be bestowed on those by the helper.

There is one serious danger which mental healers should guard themselves against and that is forcing his will upon another to bring about the desired result. The helped should be free in the exercise of his will. Many people do bad actions and persist in continuing them simply because of their ignorance at first and by not having their attention drawn to the consequences subsequently. Good advice often proves of invaluable help to people to get rid of their bad habits and qualities. Even as a mirror shows the ugliness of a black spot on the face in the reflection, the advice points out to the individual concerned the ugliness in his habit and character. Even as the black spot is at once attempted to be got rid of, the bad actions also are attempted to be given up. Suggestive thoughts serve exactly the purpose served by good advice in helping one to get rid of his evil habits and nothing more. It points out to him in ugly nakedness the evil results of his evil habits. A drunkard when he sees not only his disease, misery and nervous breakdown but also the want and misery the members of his family are put to by his evil habits, he may be filled with remorse and it is a tremendous gain to him to fight against the demon drink.

Appeal to one's intelligence and emotions is the right procedure to be followed in bringing a bad man round by argument. The same procedure applies equally well in mental attempts also. The *pros* and *cons* should be placed before him so that he may arrive at his own judgment and make an attempt to carry it out in his actions.

A man of strong thoughts and their control can easily by the exercise of his will control the thoughts of the individual he wants to help. He may simply suggest to him to give up the habit and he would implicitly obey his superior will and give it up. But this is not the proper procedure to be followed for the reason that the moment the will dominating him is removed, he would fall back on his evil habits. A drunkard can be shut up in a room and thus prevented from going to a liquor shop to indulge in his usual peg. But when once he is out he would hasten thither and have his fill. Therefore the removal of the evil would be but temporary. We do not want one to be good for a short while. We want him to be good always. We do not want one to be good under restraint. He must be good of his own free will. To effect this we should point out to him the merits and defects of good and evil and make him stick to the right and give up the wrong of his own accord.

Man has within him the complete history of every conscious being in the universe. If he but looks deep into himself he will find his mental storehouse. There he will find all knowledge. All thoughts are there unarranged, and unclassified even as they were brought in and stored by centuries and centuries of experience and development. They all are in action. The impulses produced by those thoughts in action are striving to assert themselves. So every thought possible to be sent out by every one in the universe is already within every one trying to assert itself. So to understand the

thoughts of a friend or any other individual, what one has to do is simply this. He should be enrapport with him as it is called in psychic parlance. The distance separating individuals and individuals does not in the least matter. As every thought in every one in the universe is but one of the thoughts in the universe and as all the thoughts in the universe are in every one, undivided attention given by one to listen to a particular friend having cut out all confusing noises and thoughts, should enable him to know what he is doing or thinking about, and whether he is happy or sad and so on.

Spiritual powers and powers utilised in manifesting love and other allied virtues are said to be divine in their nature, while the art of witchcraft, sorcery, divination, enchantment, hypnotism, mind domination, etc. belong to the opposite side namely that of the black magicians. But even the latter forces may be transmuted into divine ones by the use to which they may be put. There is also another important thing to be mentioned in connection with the development of these powers in man. The evolution of spirit and the development of its powers help men and women to rise to higher levels and climb to higher things and achieve higher ends. But all powers not spiritual but material however fine and wonderful they may be just now, cannot rise to any thing higher than the material level. They die where they are born and they are impermanent while the spiritual growth and powers are eternal powers. So whatever may be gained by students of psychic science

and art must be used for the good of humanity and for unselfish purposes. Else they would not only prove a curse to the people developing them but would also set back their natural progress and evolution to a very considerable extent both very undesirable things indeed. A power out of the common should not be made use of to gain personal ends since that power has not been made the common property of all by those that know namely the custodians of human progress and welfare. If any one chances to gain it, it is like stealing a thing and not getting it with the free consent of its possessor. Therefore the best method of utilising that power would be for the benefit of mankind for which it has been held in trust by the wise and then it would lose its bad aspect and would be akin to coming to one as a voluntary gift from those mighty custodians. But now-a-days we find these powers gained by men and women for obtaining personal benefit under the cloak of spreading knowledge. If one turns to any advertising medium a newspaper or a magazine, he finds innumerable advertisements offering these wonderful powers for sale at so many dollars, pounds, rupees and so on! Speculators and salesmen are promised that in a few correspondence course of teaching they would be taught to use the mesmeric passes, hypnotic gazes and developed thoughts and will, to dominate and gain mastery over others! Many are falling victims unwittingly to the occult means employed by the so called advertisers and their disciples the veritable black magicians and their followers. Under the influence of mesmeric passes, hypnotic gazes and sugges-

tions, many innocent people place large orders for things which they would not have cared to do under normal conditions and orders of things. People are mentally compelled as it were to act against their better judgment by a number of people posing themselves as the proprietors of this firm or that firm but they are in reality 'cheats'.

After all, experience has shown that the large number of orders secured, favours gained and successes achieved are but temporary. One may succeed in cheating some men all the time, all the men sometime but not all the men all the time. Further according to the proverb 'once bitten twice shy' those that are cheated once, gain wisdom and never allow themselves to be caught a second time. So steady business is impossible for people carrying on trade etc., if they recourse to the above-mentioned procedure which is against the law of the universe. Steady business growth attracted by honesty and fair dealing is far more lasting and advantageous. So people would do well not to allow themselves to be carried away by business advertisements of the nature under reference, and have recourse to them.

It is no doubt true that the study of the science of telepathy and its application as an art are very fascinating even as every new science and art are. But the wise have said that no knowledge gives one unalloyed happiness. There are bright sides as well as black sides to all things. The sensory nerves not only convey the feelings of pleasure but they are also the carriers of

feelings of intense sorrow and misery. In a similar manner, telepathy or thought reading also may be said to have two sides to it. If the thoughts of friends and others happen to be good and virtuous, then the reading of those thoughts would be delightful indeed. But a little consideration would convince one, that the knowledge of the science and its application as an art of telepathy would prove a veritable curse to almost every one in the world. Friends believed in, people trusted in would if their hearts be laid bare be found to be far below one's expectations even if not worse. Intense misery would be the result of success in telepathy, since it would show in all their nakedness the hearts of those trusted in and there would indeed be very few whose hearts would be found to be pure and whose intentions honest and whose love and sympathy genuine. It would be far better to be ignorant of the application of the art than to know it and understand people as they really are especially friends and relations and be filled with sorrow, grief and shame. Those that dabble in the art must be prepared to find wives faithless, friends hollow, relations greedy and courting their death and so on. Unless one has that tremendous power of will behind that looks on everything mentioned above with deep pity, calmness and indifference as far as his personal feelings are concerned, telepathy and its practical application would be a curse and a source of eternal misery to him. The greater the knowledge the greater the power. The greater the power the greater the responsibility it brings with it. The greater the responsibility, the greater the misery one suffers under

This is the truth in all occult matters. Development of finer senses no doubt intensifies the capacity to enjoy the finest and most delightful vibrations. But alas! it also makes suffering intense and unbearable. Side by side with celestial music there is heard the wall of sorrow unparalleled. Delightful sights have their opposites and so it is wisely laid down in the Bagavath Githa that he would be wise should be indifferent to pleasure and pain, happiness and misery and other pairs of opposites

CHAPTER VII

MESMERISM.

The word mesmerism is said to have been derived from the name of an occultist of the eighteenth century who stirred the mind of the people into a recognition of the natural forces stored in man. Though in his time the science of mesmerism did not meet with ready welcome but ridicule, yet the existence of a force within man capable of influencing others was unrefutable and intelligent minds began to recognise it. In course of time attention was directed to the subject and we have just now a fairly large number of books written on the science and art of mesmerism.

The knowledge of human forces of mind vitality is said to be the science and the application of that knowledge the art of mesmerism. The universal forces are applied through man's powers to hold ascendancy over his fellow beings by the art of mesmerism and other allied psychic sciences.

From the foregoing statement it should be clear to the readers that there must be different grades of superiority and intensity of these forces abiding in different men. Between men and men there are manifest

vast differences in the faculties of intuition, intellect etc., and it may be said to be due to the quality of the hidden forces of men made manifest. Mesmeric forces existing in individuals and their nature and intensity may be said to be due to the intuitional, intellectual, mental, moral and physical faculties or forces of the individuals themselves. The direct application of the individual's capacities upon others is mesmerism. So every one is every moment exercising this power he possesses over others in a greater or a lesser degree though unwittingly. But the term itself is applied to the specially trained and applied methods to bring about definite results. The magnetic force existing within man is when properly developed, controlled and directed capable of imparting to his fellow being an actual force so to say. This force when utilised by man towards man, it is called the mesmeric force. When applied to inanimate objects it is called the power of will directed towards an object.

People who practise the art of mesmerism are called the 'operators' and those upon whom the art is practised are called the 'subjects.' An operator should have a good deal of patience and perseverance; else he would give up the attempt even at the very outset or fail to succeed almost always and that would make him give up the attempt eventually. A very earnest desire to succeed is also absolutely necessary in an operator to be thoroughly successful in his efforts. Coming to the subject who is also called the patient, sitter and so on, he must be in a state of perfect 'passivity' as it is called.

Many of nature's laws are hidden and are therefore considered by men to be mysterious and supernatural until they become natural and scientific to them because of their study and practice. The laws governing the human forces of mind vitality are also mysterious and supernatural to a large number of people but they are natural and scientific to those who have studied and practised them.

The father of the science of photography has been said to have been confined within the walls of a lunatic asylum while the photographers themselves were in the very beginning ridiculed and were challenged to develop their negatives in the open sunlight without their tricks in a dark room! So the science and art of mesmerism too were during the time of Paracelsus and *mesmur* ridiculed and treated with but scant recognition. But gradually faith in them grew and now the science and art of mesmerism have large followers throughout the world though not very large, and have been largely used to cure distressing diseases like epilepsy and so on.

It has been an acknowledged fact especially among the Hindus, that spiritual superiority in a person will manifest itself and the same may be said in connection with a person possessing mesmeric and other psychic Powers.

The minds of persons may be compared to a piece of diamond having a number of facets. Each facet reflects a particular power of the mind. Some of these powers

may be strong and some weak. The strong powers may be called positive powers while the weak powers negative. As men have both positive and negative powers in them represented by the facets, and as these powers may vary in their strength in different individual as the control of one of another depends upon the predominance of a particular power in one over another. One faculty of the mind may be strong in one while there may be other faculties in him very weak. Another may be weak where he is strong and strong where he is weak. Then the man with a stronger faculty can control by his strong mesmeric force projection, another having that faculty weak, so far as that faculty is concerned and nothing more. Where the operator is weaker than his subject there he could succeed in achieving nothing. Only predominating positive temperament in one coming in contact with the negative temperament in another, can control namely the former the latter. The force of mind or character is as it were projected from the stronger into the weaker whereby the latter's action is held by the former under subjection.

It is a well known fact that all persons are not fitted for all kinds of vocation in life. There is what is called the aptitude in a person for any particular vocation. He must, by his constitution, temperament, etc. be suited for any particular kind of work. The same may be said to be the case with the art of mesmerism also, though there are persons who assert that all are likely to become practical mesmerists provided they apply

themselves to the task in the necessary and prescribed manner. It is no doubt true that all those who make honest attempts may achieve a certain amount of success. But extraordinary success must depend on the organisation and temperament of persons. Every one can learn music but only very few can become real musicians. The same may be said with regard to the art of mesmerism also. It has been said that specially organised persons easily attain mesmeric powers and are capable of projecting them into less capable people and controlling them to bring about certain desired results. But the fact that man has a mind the possession of which gives him a certain amount of strength and activity which he can exercise over others possessing the same in a lesser degree remains all the same. It is a common fact that a large number of persons gain immediate ascendancy over others owing to certain peculiar mental qualities they possess and they are without their being aware of it mesmerists by nature. In every day life there are actually many people who possess a good deal of mesmeric force and power in them but they are not aware of the fact. If they but gain the knowledge of their powers, they would be able to exercise them to a very considerable extent. But at the same time there are many who have no marked mental development at all. Even they may if they take the necessary trouble become mesmeric operators of inferior grades. Thus we see that there are various grades of mesmerists even as there are in other walks of life.

All seeds of a tree have the possibility of that tree in them. When given favourable opportunities and

conditions, they grow and develop into fine trees. Similarly all minds can grow and develop to a wonderful extent if but proper attention is bestowed on them for the purpose. So the would-be mental science students—the mesmerists etc.—have the possibility of infinite potency in them waiting to be unfolded and manifested through the physical body. This fact is surely an encouraging factor for the beginners of the art and they might by their resolute and persistent effort reach the level of perfection in due course of time.

As we have already stated, there do exist in persons different degrees of mental positiveness and these are also said to vary at different times in different moods and in different persons. This positiveness can be developed and made efficient by one's will and strong resolution. The dominant power possessed naturally or developed by artificial means by one may be exercised by him and then he becomes a practical mesmerist. It has been an acknowledged fact that there are in every phase of human life the true ones and the false ones met with. The science of human powers to wit the science of the psychic powers in human beings is no exception to this statement of facts and there are in the world real mesmerists as well as downright humbugs. Leaving aside the latter classes and coming to the former, we may say it is they that produce genuine mesmeric phenomena without any artificial support and proceeding purely by genuine mesmeric means. Free from humbug and deception, their mental positiveness may be said to be permanent and progressive and most powerful when applied. The mesmerists belonging to

the artificial class bring about phenomena by craft, conjuring and fraud, and it is they that have brought and are bringing the science and art of mesmerism into disrepute. What the scrupulous mesmeric operator brings about with his pure mind and earnestness is genuine phenomenal result, whereas that which is brought about by the sham mesmerists with their tricks and cunning is nothing but counterfeit and deceit; its ascendancy lasting but temporarily for a time if at all it holds its power over any at any time. It must be borne in mind that what is sought for and obtained by spurious means is sure to sink into insignificance and eventually perish. What is sought for and obtained by the least exertion of energy would be poor reward indeed, for artificial positiveness cannot succeed in attracting and retaining success for any considerable length of time by the inherent weakness of the energy it originated from. Anything natural is divine and grand and hence beautiful and lasting. Everything artificial lacking in the wisdom of God cannot but end in failure. Therefore the development of natural positiveness is that of following the path laid down by God and consequently all genuine mesmerists, hypnotists and others have the divine power, help and wisdom behind them. True mesmerism or white magic is spiritual while black art or artificial magic is *tantric* or in other words brought about by artificial manipulations, arrangements and means.

Light is symbolical of knowledge while darkness symbolises ignorance. White-magic means the magic or supernatural results brought about by wisdom, while

black-magic is what is brought about in ignorance which would surely be the opposite of what is brought about by wisdom. So spiritual mesmerism is bound to be conducive to good while artificially induced powers of the same to evil. Spiritual mesmerists may be relied on while no reliance could be placed on artificial mesmerists. In general white mesmerists would pursue the science and art of mesmerism in their nobler aspects while the black mesmerists may follow the avocation with selfish and perhaps sinister intention too.

Great stress has been laid by the Hindu wise men of old on purity of thought, word and action-self effacement and control of passions, anger etc. in an aspirant to spiritual knowledge and power. Then only one may be sure that the power gained is not misused. In the hands of one not having his desires, passions and emotions like those of an angel perfectly under control, supernatural powers like the power of mesmerism would prove a veritable curse to him as well as to those who may unhappily chance to come across him or to associate with him. He may inoculate his subjects with all the undesirable qualities in him and thus drag them down to lower levels of human evolution. So both the operator and the subject should be very careful in dabbling with the art of mesmerism. Any harm resulting to the subject either temporary or permanent would surely rebound in the originator millionfold as karmic retribution. Unselfish action would not bind and therefore even now mesmeric healers of India called the *mantrikas* do not accept any gift for the help

rendered by them. They are terribly afraid of the results that might arise out of their commissions and omissions and hence eliminate every trace of selfishness and personal benefit from the business. They render the help because the help is needed at a particular place and not because they want remuneration for their time and labour spent. There is also another belief in the Hindus namely that anything possessed by one should be at the disposal of others asking for the same, and if they do not place it so, there is the law of Karma which would make them responsible for their failure to help when help was needed. So knowledge and power gained if not placed at the disposal of humanity needing them would bind the possessors to the humanity at large very strongly by karmic chains not easy to get rid of subsequently. From this it should be clear that the knowledge of the science and art of mesmerism and the power resulting from them should be utilised unselfishly and for the good of the people. The application of the mesmeric faculty should be true and genuine and everything leaning towards falseness and deception should be scrupulously avoided. Every one whatever may be his intellectual development or otherwise knows what is right and what is wrong. So it goes without saying that every mesmeric operator also knows it. As he transmits influence from him to the subject, as he could mould and arrange in the latter either the principle of right or the principle of wrong, he should take particular care to be very cautious in his procedure and regulate his motive to bring about only desirable results. Certain mesmerists without fully understanding their powers

and their limitations have sought for results rather indiscriminately. Some mesmerists with their minds bent on producing phenomena become reckless. They do not care whether the results achieved is from the exercise of natural power brought or what is brought about by artificial power. What they hanker after is phenomena and provided they are brought about no matter what the means employed are, they are satisfied. This is what it should not be and therefore the would-be mesmerists should do well to bear this in mind always and act up accordingly.

It is said in one of the Hindu Upanishads that attempting to teach one anything about which the teacher himself has no thorough knowledge would be akin to a blind man leading another blind man like himself. The same may be said with regard to a mesmeric operator also. Unless he possesses a thorough knowledge and control of his own organisation, he should not venture upon exercising his influence over others. One cannot bestow upon others what he himself does not possess. So it goes without saying that the mesmerist must possess what the subject is lacking in, which he is going to bestow upon him. He who would control others must perforce be a leader and consequently a mesmerist should have the training in him to lead the others. To acquire this training he should have one or more to be led by him. Herein lies perhaps the secret of the ancient sages having disciples attached to them.

All human beings require attention to physical as well as mental, moral and spiritual welfare also. A suc-

cessful mesmerist must have advanced position though not in all, at least in a few.

Taking first the physical body, it is a *sine-qua-non* for all mesmerists that their bodies are hale, hearty and strong. A healthy mind could be found only in a healthy body, as per proverb 'Men's sana in corporea sano'. As the science and art of mesmerism are purely mental, it is highly essential that the body is very healthy, strong and vigorous so that the mind also may be healthy, strong and vigorous. A sickly body would have a sickly mind and a weak body a weak mind. Even as a sickly and weak man could effect nothing satisfactory in the physical world, a man with a weak and sickly mind could achieve almost next to nothing in the mental field. So the first and foremost thing to be a successful mesmerist is to have as strong and healthy a physique as possible or at least necessary for success in any manual pursuit in life. It has been said by some specialist in the science and art of mesmerism that it is the healthy, robust and vital constitution that greatly assists the mesmerist in his operations. The physical body should be sound and vigorous and the nervous system firm and energetic. The physical body and the nervous system must be capable of enduring a considerable amount of exertion without fatigue. To gain this end, a mesmerist should regularly subject every muscle and nerve in his body to regular exercise without overtaxing them. Regular and systematic bath either in cold or warm water regulated to suit the temperament of the person is strongly recommended, since it would help to keep the body fresh and vigorous. Cold

water will stimulate the tissues and the nerves and warm water would tend to soothe them. It is the knowledge of this secret that has made the great Rishis of old to attach so much importance to baths and they are generally taken by some thrice a day, before sunrise at noon and before sunset, and by mantrikas before they begin to operate upon persons. Only those that have had experience in early morning baths can understand the exquisite feeling of vigour and freshness resulting therefrom. Certain people are in the habit of allowing the water to remain in the body after a bath to be dried away in due course by the air. This is a very undesirable thing to do. Brisk towelling with dry warm towel after a bath cannot be too strongly recommended. It brings about a healthy circulation of blood throughout the system -- a very desirable and health promoting action to do. Taking exercise in the mornings in walking would not only energise the body but the pure clear morning air breathed in outside congested localities cannot but prove invigorating and advantageous. A good deal can be said by way of advice under this head, but as any good book on physical culture can give the information necessary for the purpose we may pass on after the general advice to do only slowly but steadily what the body can perform, and to avoid doing anything likely to tire the body. If the body is tired, sufficient rest should be taken to get rid of the weariness ere proceeding with what one desires to perform. Systematic mesmeric students of highly strong nervous temperament would do well to devote the morning hours for physical and men-

tal training and the evening hours for mesmeric experiments on himself and on others. The information and advice given under 'Thought culture' in a previous chapter may, with advantage, be followed. Great effort should be taken to keep the wandering mind chained to a particular thing or idea for a considerable length of time. Then the mind thus held in check may be directed to understand the deep meaning, etc. of particular statements made by great beings or people. This would make the mind a very powerful thing to achieve great ends. As the evening time affords suitable magnetic conditions, the mental power may be utilised to best advantage by making psychic experiments.

People lacking in physical strength may possess mental health and strength. Then their physical weakness is not real. Mental health and strength always go together with physical health and strength. So if one strong in mental health and strength thinks that he is weak, he would do well to direct his will-power to get rid of that sense of weakness by following the advice given in a previous chapter of this book on 'Mental Therapeutics.'

As regards physical culture, mesmeric students should bear in mind that exercise should never be overdone since it might deter the free function of their higher faculties.

Moral elevation in a mesmerist is a great advantage for him. He should be pure, chaste, temperate and self-

controlled in all things. These good qualities and mastery over one's thoughts, desires and passions are said to be impossible to attain even by great sages to perfection. So any amount of time can be advantageously spent by students of mesmerism in this direction. As it is stated in the Bagavath Githa of the Hindus there is no happiness to one without calmness of mind and serenity. So one should spare no pains to keep his mind free from the exciting elements like anger, bad temper, etc. As the motive in the mind of the mesmeric operator is the power which moulds his influence passing on to the subject, he should take care to operate only when prompted by good intentions. Else he would become a downright black magician of the worst type drawing upon himself terrible karmic results of his actions.

As we have already pointed out elsewhere, mesmeric force is the force of nature, and as such is constantly made use of rather unconsciously by people young and old. The child manifests this power of nature in reducing its parents to submit to its demands by its pleadings and longings. It is prominent in the school boy who leads his chums into all sorts of scrapes and mischief. Young men and women by unwittingly concentrating their thoughts and affections upon one another have brought about the desired for results though ignorant of the mesmeric law of nature. We have known the unlimited influence which men and women often wield towards one another. We have heard of women under the mesmeric influence of men unwittingly exercised

leave their kith and kindred to follow them in a spirit of recklessness. Men have given up wealth, fortune, fame and name under the hypnotic influence of women ! A great politician succeeds in reducing the minds of thousands to subjection unwittingly exercising this magnetic force of nature—mesmerism ! So it goes without saying that anyone may exercise mesmeric power at any age and at any time either in ignorance or with the full knowledge as to how it operates.

All psychic students may do well to study the sort of every-day life led by the Rishis and yogis of ancient India and follow in their footsteps if they desire to cultivate the spiritual qualification needed to become mesmerists of high order and repute. They are said to have lived very austere lives living on pure *satvic* food. They never taxed the digestive system by overloading it with all sorts of food. They knew that a heavy stomach meant loss of brain, vitality and that meant loss of vital nerve force quite essential for spiritual progress. Therefore mesmeric students also would do well to choose the food to feed the body with. Psychic students should be chary of their vitality. Unnecessary labour of the stomach on food hard to digest in it, is so much expenditure of vitality at the expense of mental and other higher faculties. Light and easily digestible vegetable diet and fruits may, with advantage, be taken since the demand from the store of vitality to digest and assimilate such food would be reduced to a minimum then.

In every department of life if there are good people there are also people better than them. If there are

clever people there are also people cleverer. The same may be applied to the field of mesmerism also. If there are clever mesmerists, there are also cleverer mesmerists. As there are grades of people according to their mesmeric strength, every one may be an operator or a subject. He may be an operator when he is more positive than another. He would be a subject if he be passive or less positive. So it is quite plain that people may either operate or be operated upon. He who may chance to have sufficient positiveness to control and subject a large number of persons would naturally hold a weighty position among his fellowmen. There may also be people irresponsive to mesmeric influence and also people readily and easily susceptible to it. Some people not coming under the influence of one operator may be controlled by another operator and it is a question of temperament between the operator and the operated. It has been stated that an individual not brought under mesmeric influence by a particular operator had actually become a passive subject under a disciple of the same operator.

The following classes of mesmeric subjects are generally met with and they are susceptible to mesmeric influence of an operator to a more or less degree according to their temperament modified by atmospheric influences in certain cases. There are people of dilatory nature that is nature with a tendency to delay: They would always postpone doing things. People of such a temperament make receptive subjects generally but are not in many cases good subjects at all for

experimenting with by an operator. The influence for their advantage projected by the mesmerist may make no impression at all in them owing to their habit of indolence and dilatoriness that generally tend to demoralise and unman an individual and thus shatter his stability and positiveness of character. Though passive temperament is favourable in a sensitive for a mesmerist, yet the habit of indolence and dilatoriness in him though conducive to passive receptivity would stand in the way of real success at making a firm impression in him.

Lax and protruding lips in a person indicate lack of firmness, will and mental penetration. He would generally wear a dull careless expression indicating the temperament behind. Such a person would generally come under mesmeric influence rather very readily and easily. The projection of mesmeric influence though it would easily and readily send the subject to sleep, yet the result achieved would neither be instructive nor edifying.

A good mesmeric subject is one having a temperament not easily excitable under any circumstances. One of strong nerves would be best suited for a proper sensitive who should be free from all sorts of excitement like anxiety, eagerness, irritability and so on. It is absolutely necessary that a sensitive should be free from mental perturbation of any kind, and a mesmerist who would achieve success in his attempt should do his best to secure such a condition in one and all of his subjects.

Persons naturally sensitive with minds susceptible but also highly developed and refined with the innate power to choose between right and wrong would prove excellent sensitives. Those that yield to everything right and dispel everything wrong are found by experience to prove most satisfactory subjects to be physically experimented upon.

Mesmerists who have developed spirituality in them have their intuition more or less developed. This would if properly utilised help them to choose or reject subjects to operate upon. Experienced mesmerists have said that the first impression made by a subject in a spiritually developed psychic or mesmerist may always be relied on and this should help certain mesmerists in their experiments if taken advantage of and acted accordingly. Man is like a dynamo in which force is stored up. Some are charged with more and some less of the different electric and vital atmospheric forces of nature. This gives each human being a distinct temperament going by the name magnetic temperament. The force radiating from each is often called personal magnetism, spiritual force and so on. It is this force according to the nature of its strength and quality imposed on it by the spirit or the will makes one positive or negative. The quality and quantity of the magnetic force radiating from individuals depend among many others upon the electrical and social surroundings and atmosphere. The Indian atmosphere is spiritual and therefore spiritual force is more easily and ready developed, stored, radiated and received in it than

elsewhere. But in countries other than India greater effort may be needed to secure the same result achieved. Though the spiritually developed great souls called the Rishis of India have gone into the background of the present humanity, yet the magnetic atmosphere they had created is there with all its force and vitality ready to be drawn into and assimilated by any one who cares to do so. So India can produce excellent psychic subjects, provided earnest and serious attempt is made for the purpose. The science and art of mesmerism etc. are nothing but fragments of the science and art of the Indian yoga. So mesmerism is not a new thing but only an old familiar thing with a new foreign name.

The human eye is a mighty magnet and its training can achieve marvellous results. There is a Sanskrit verse which when rendered into English means that the eye is the most important of all the Indriyas or sensory organs, situated in the head the most important portion of the human body. Further human gaze has been acknowledged on all hands to possess influence either for good or for evil. The Hindus dread the 'evil eye' and to divert the attention or in other words the gaze of people, scare-crows, etc. are resorted to, is a fact well known to one and all. Hence it may be taken for granted that the gaze of the operator would prove a potent factor in the practice of the art of mesmerism and other allied psychic arts.

Even as a trained ear is needed to appreciate music, trained eyes are necessary for the purposes of bringing about psychic phenomena. They should be trained to

high perfection to serve as the instruments for the manifestation of the force in man. Methods have been laid down as to how to train them and to develop their expression.

All people cannot gaze at a person or a thing for any considerable length of time. It requires a strenuous practice beforehand. A small needle suspended at the end of a silk thread may be gazed at strongly and strenuously till one succeeds in making the needle move by such a gaze. Days and days of practice may be needed to achieve success in this attempt. Another method is to gaze at a dark spot on a wall or a sheet of paper for a considerable length of time and this would develop the inner eye and make the gaze highly magnetising. There are mesmerists who make use of their eyes only to bring about mesmeric phenomena. Snakes, lions, tigers, etc. are said to succumb before the gaze of a human being whose eyes have been sufficiently trained and developed. Men are hypnotised by the gaze of such a one into submission and there is no resisting it. It is often the practice to test the superiority or otherwise of the gazers by making them gaze into each other's faces or rather eyes. He who withdraws his gaze sooner is considered to be the weaker of the two.

A mesmerist making use of his power of gaze would surely have his eyes trained and developed in the art of gazing by practising gazing perhaps at his own eyes reflected in a minor practice most commonly resorted to by the beginners in the art. What he has to do while attempting to mesmerise another is to make use of the

power of gaze gained by the above practice properly. A good deal has been said about the 'how' of the thing, but the best advice that could be given is that each one should choose the method found to be quite successful. After all, arts are but the experiences of men left as practical suggestions to those that follow, and every one can add his experience to that of the centuries behind him. So having the outline of the science and art for his guidance, each one may follow a particular procedure found to be most suitable by practical experience. Next to the magnetism of the human eye, human hands and fingers are found to be most important and useful in mesmerising others. The state of nerves in those portions of the human body should be healthy and free need not be pointed out by us since they perform in all mesmerising processes a very important duty. They serve as instruments for the mesmerist to direct his magnetic energy to the subject or the person to be mesmerised. He manipulates through them his mesmeric energy and in the process he is directed by his thoughts, feelings and emotions. It is a mistake to suppose that the hands and fingers alone carry on the work of mesmerism. In a successful mesmerist, his hands, fingers, eyes, emotions, mind, etc. act in sympathy strengthening one another. Every portion of the human body can perform all the functions of the human sensory organs. In fact, one can see, smell, hear, taste and perform other similar functions with the tips of his fingers, or with the nose or the ear or the mouth and so on. But special extraordinary development of those portions is necessary for the purpose. The power

of the will should be able to direct the energies of the sensory organs to a particular spot easily and readily and that would be possible only after a very hard and arduous task very difficult to accomplish by ordinary people. Specially suitable members are the tongue in the mouth to taste, nose to smell, ear to hear and so on. But the eye and the tips of fingers are specially suitable portions to direct the mesmeric force through.

Workmen like carpenters, etc. keep their instruments like chisel scrupulously clean and sharp. The apparatus made use of by a mesmerist are chiefly his hands and fingers. So it goes without saying that he should not only submit them to a course of training, but should also keep them always soft and supple, clean and healthy. No dirt, etc. should be allowed to accumulate at the tips of the nails. A wound kept scrupulously clean heals very rapidly by the healthy and free flow of blood. If kept unclean, the flow of blood is retarded, and hence the portion gets more and more rotten and the decay spreads out on all sides. Even so, if dirt is allowed to accumulate at the tips of the fingers or the nails, the flow of magnetic force would be retarded and mesmeric attempts may either fail or attain only partial success. Some mesmerists breathe upon their hands and fingers and then rub them together to open the pores of the skin on them to facilitate free perspiration a condition favourable for the passage of mesmeric fluid easily from the operator to the operated. This practice if found beneficial may be followed.

The Hindu orthodox Brahmins wear their cloths in a particular way. No corner of the cloth is allowed to

hang loose. The reason for this is clear. The spiritual force developed in them by the observances of their daily meditations and will control should be preserved and not allowed to flow out and that is best done by keeping the circuit completed. In fact magnetic emanations are taking place from every part of the human body and their flow is greatest at the extremities like the tips of fingers, at corners of cloths worn and so on. So people who would preserve their magnetism keep their hands clasped when meditating and never allow them to hang loosely. Some hold the toes with their fingers for the purpose. Ordinarily when the attention is not directed, the flow of force is rather slow and natural. But when will is brought into play by a mesmerist, then the flow at the tips of the fingers is very great and rapid and hence wastage should be reduced to a minimum.

The emanations from the human body can be seen by every one who may care to take certain troubles. A slight intensification of the ordinary vision is but needed and to obtain it the following practice will be useful. Every morning and evening the student may sit facing the young rising sun or the evening setting sun and try to see him with closed eyes. The eyes should not be closed very tightly. A few days practice would show wonderful results. In case the sun is not available for the purpose, a lighted lamp may be used for the purpose. There are also certain other methods but they are not to be given out promiscuously and are therefore withheld.

Human magnetism is flowing out of the body not only through the tips of the finger but also

through the tips of the toes of the feet. If experiments are conducted through the feet and the toes, what is said with regards to hands and fingers may be taken to apply to these members also concerning purity etc.

Another requisite in a mesmerist is the cultivation of his breathing powers. Indian yogis practise what is called *pranayama*. Closing the right nose with the right thumb they inhaled as much air as they could through the left. They then held the breath as long as possible and then exhaled slowly through the right having closed the left nostril with the ring and middle fingers held close together. The process was then repeated beginning the inhalation with the right and the exhalation through the left. This gave them health and vitality and also control over their minds. So a would be mesmerist would do well to practise this *pranayama* a number of times daily.

In addition to what has been given above, a mesmerist to be a successful one should cultivate the habit of throwing his whole concentration of mind and will on any work he may take on hand. The following story is often told to emphasise this statement. Brahma the creator was found once to be deeply absorbed in the creation of something and he was asked as to what mighty universe he was creating with such a concentrated effort. He is said to have told in reply that he was creating only the right wing of a fly !

The chief difference between a mesmerist and an ordinary person is that in the former the mesmeric force

is developed and cultivated while in the latter, it is in a dormant state. The dormant force may be brought into activity by certain processes either consciously or unconsciously. Certain people emit it rather unconsciously more or less, while there are people who could do it consciously. People in whom the force is not fully dormant but who are emitting it more or less even though unconsciously would when they develop the same, possess it in a far greater degree than others, since their organisations are naturally better suited for its development. The application of scientific methods to make the dormant mesmeric force active is necessary, and consequently particulars regarding the same would not be out of place here.

As we have already stated, the hands and fingers are the chief instruments or agents made use of by mesmerists. A little knowledge in the science of psychology would enable us to understand that human consciousness, thoughts, emotions, energies, will power etc, originate in the brain and are distributed outwards from there through the network of the nerves of the nervous system. The vital force is accumulated by the mind power of the mesmerist, received by the brain and transmitted through the nerves to pass out through the extremities like the tips of fingers, tips of the toes, etc. The flow of this force may be brought about augmented and poured into others by the will power of the mesmerist helped by other mesmerists also on occasions.

How a mesmeric operator affects his subjects is dealt with as follows :—

The most common effect of mesmerism is sleep called the mesmeric sleep . In that state the senses are inactive while the mind is fully awake and active. To bring that state about, the magnetic gaze of the eye may be resorted to and the whole concentrated will thrown upon its being brought about. It may also be brought about by what are called mesmeric passes, and they are generally classified under *contact passes* and *distant passes*. In contact passes, the skin or most commonly the cloth worn by the mesmerist is held in contact with the operator making use of his thumb and fingers of each hand turned towards the subject. In distant passes the operator extends the fingers of both his hands at a distance of two or three inches from the subjects body, with the palm and fingers turned towards him.

The passes are again sub-divided into short passes, downward passes. upward passes dispersive passes and focussed passes.

Short passes called also local passes may either be contact passes or distant passes.

Downward passes are distant passes made by the operator with extended fingers over the head of the subject passing on slowly from there over the face and thence down to the feet over the pit of the stomach. The palms should be turned towards the subject. Sometimes the downward pass is made even sideways and downwards over the subject's arms.

The object of making downward passes is to induce mesmeric sleep in the subject.

When a subject is put to sleep, a mesmerist should know how to wake him up. To do it, he has to make the upward passess, in which the process followed in the downward passes is reversed. The operator may stand either before or behind his sleeping subject and resort to passes upwards with the backs of the hands towards the ground and palms towards the sky and the fingers fully extended. The operator generally passes his hands from the subject's knees and arms to his head. He then opens both his hands and brings them to the sides of the subject in a circular motion. This action repeated slowly about half a dozen times will help the subject to wake up from the sleep induced in him.

It often happens that the region of the heart and the lungs of the patient is over charged with the magnetic fluid from the operator making the downward passes. The patient then shows symptoms of being suffocated. Then dispersive passes should be resorted to without loss of time as detailed below.

The operator should have the palms of his hands joined together and place them over the congested region. He should then separate the joined hands suddenly and briskly moving them in opposite directions rapidly sideways. The process repeated a number of times would disperse the fluid accumulated and give relief to the patient.

Focussed pass :—

This is resorted to by mesmerists when they desire to concentrate vitality at any particular centre. Instead of keeping the fingers steady as is done in distributive

processes described above, they are made to perform tremulous motion while focussed to a certain point. The magnetic force by means of focussed passes is resorted to to vitalise the weak parts of the patient's body. The fingers are kept separated but grouped near the spot focussed upon about an inch or so from it.

The art of making passes is easily described but it is very hard and difficult to accomplish with any certainty of success. Long and strenuous practice is necessary for a long time before one attempts to experiment upon others. To hold a mesmeric *Seance*, one should have achieved a considerable amount of skill indeed!

Short passes are passes made from head to the pit of the stomach, while long passes are those made from the head to the feet. The rapidity and duration of the passes should be regulated according to the circumstances and the need. Short passes when resorted to are generally made about a dozen times or so while the long ones at about half a dozen per minute till the result is achieved.

The practice of mesmerism may occasionally place the operator in dangerous positions and consequently certain advice is often given them to be cautious.

Certain mesmerists may carry on mesmeric operations to cure and heal patients. We have seen mesmerists bringing the pain of the sting of a scorpion to different places of the patient's body till at last it is thrown out. The pain is also transferred from one person to another and at times the mesmerist himself has

the pain transferred to him. To avoid possible danger, the operator would do well to shake his hands after each pass. He should also draw off the evil at the feet and never make upward passes in such cases.

Another danger a beginner in the art of mesmerism should guard against is that of leaving a subject partially mesmerised. As a partially mesmerised subject is generally left in great discomfort, the operator should see that the evil does not occur.

There is also another great danger at which a novice in the art of mesmerism may be alarmed and that is what is called in psychic parlance the danger of cross mesmerism resulting from one or other of the following causes and making the operator to lose his control over his subject in a greater or lesser degree.

(1) The will power exerted by the mesmerists and the mesmerised may happen to be contradictory (2) Thoughts repulsive or antagonistic to those of the operator might have been drawn by the subject from those present while he was put in the receptive condition of mesmeric sleep. (3) The subject while in mesmeric sleep might be fascinated by something he saw or heard and may not be ready to come back to the normal condition.

When the operator finds his subject free from his control he may grow alarmed and be at his wits end. What he should do is not to allow himself to be deprived of coolness and self control. He should follow the usual processes of de-magnetising the patient with a determin-

ed will and recall the patient. If other persons had cross-magnetised him, he should get him or them take his place one by one and demagnetise and bring him round. At any rate if a subject is found to have become free from the operator's control, then it is a very dangerous thing indeed and hence such a contingency arising should be guarded against at any cost. As hypnotism is in a way allied to mesmerism, what we are going to say under it in the following chapter may be carefully noted and acted upon by the mesmerists who may chance to come across with this treatise.

CHAPTER VIII

HYPNOTISM.

We have stated in the beginning of the last chapter that Paracelsus was the father of the psychic science mesmerism named after the german occultist Mesmer of the eighteenth century. This Mesmer attracted perhaps by the writings of Van Helmont and Paracelsus evolved the theory of 'animal magnetism, and brought it to the notice and attention of the scientific world for the first time. He said that fluid pervading the universe was most active in the human organization and it enabled a man who was charged with it to exert a powerful influence over others. With this theory he is said to have proceeded to Paris and caused there great excitement by the marvellous effects of his manipulations of the forces hidden in man. The medical world looked askance at him and treated him badly being jealous of him and his powers. Though the medical world would not tolerate him, the masses did and huge crowds gathered round him and he effected many wonderful cures of illness in people among them. His popularity was noticed by the government, and it is said to have resulted in a commission of enquiry composed of physicians and members of the scientific academy of the country. The report of the committee while admitting the leading facts claimed by mesmer held that there was no satisfactory evidence to prove the correctness of his magnetic fluid

theory or the theory of animal magnetism. The great man though driven into exile followed by the execrations of the members of the medical profession had left many disciples before his death in 1815. Some of these succeeded in inducing sleep in people by the manipulation of the forces in them. Those people in their induced condition of sleep showed supernatural powers like clairvoyance in a thousand ways and obeyed mental orders of those that put them to sleep. Some of the disciples of mesmer were able even to heal the sick, to cause the lame to walk and the blind to see. In course of time the science and art came to be recognised and one Dr. Braid gave the science the name of hypnotism from the greek word *hypnos* which means sleep.

Dr. Braid differed from mesmer in a number of ways and consequently his science came to be called hypnotism while that of mesmer retained its name 'mesmerism.'

This in brief is the history of hypnotism furnished by A. Verner F. A. I. P. in his booklet named 'Medical Hypnotism and suggestion.'

Even in hypnotism, different schools have arisen and now there are said to be three schools of it, and one of those schools hold that the physiological conditions of one in the hypnotic state are brought about by the mental action alone, while another asserts that only abnormal and diseased conditions of the nerves can bring about the hypnotic condition. While the

former asserts that the hypnotic phenomena can be produced best in persons of sound physical health and perfect mental balance, the latter hold that diseased conditions of mind and nerves are necessary for the purpose.

The third school holds to the fluidic theory of Mesmer detailed in the previous pages.

From the mass of literature relating to the science and art of hypnotism what rises to the surface is that hyhnotism is in the words of Verner "the art of making the intellect passive to a limited degree and still maintaining the activity of the sensorium." The hypnotic condition may be self induced or it may be induced by external causes or agencies. The Indian sages of old produced in themselves the hypnotic trance by the practice of yoga and also by several other means. Absent mindedness and walking in sleep are said to be self induced states of hypnotism since in both of these cases the activity of the limbs is maintained while the mind is passive and non-recipient. Persons have done heroic deeds through love, devotion etc. carried away by impulses of the moment. Here we have clear examples of hypnotism. The mind is passive and hence does not advice. The forces in consequence of the sweeping emotions of love, bring about muscular activities resulting in the deeds. A mother who would normally dread water plunges into a well to save her child. The mind if active would not have permitted the action. Because it was passive she plunged into the well to save the life of her child carried away by the force of her love.

Students of hypnotism should be thoroughly familiar with human mind and human nervous systems namely, the cerebro-spinal and the sympathetic systems. There are two sorts of nervous systems. Any good book on physiology will give all the needed information about these systems. The sympathetic system controls the functions of the organs like heart lungs etc., and the action is involuntary. In the beginning of the evolution and development of the human body, the two systems were not separate. As the mechanism of the body was not so very complicated then two systems were not needed. Human beings were able to breathe, have blood circulation and other involuntary actions of the present time at their will and pleasure and therefore all the functions of the nervous system were voluntary. Even as separate departments arise with the growth of an establishment with separate heads, there arose two kinds of nervous systems with two nerve centres. The Hindu yogis are divided into two kinds namely the Hata-yogis and the Raja-yogis. The former control their circulation, respiration etc., while the latter control the Raja of the senses the mind and the nervous systems relating to it. The Hata-yogis go back upon what they had delegated to the sympathetic system some time back and it is against the natural order of things.

Now coming back to mind and the human nervous system what is found in the booklet named mental hypnotism and suggestion of Verner is highly interesting and instructive. He says under the heading 'The mind' as follows.

“ Voluntary motion in living animal bodies is regulated and controlled by the mind through the nervous system. The mind may be divided into two parts or faculties—The intellect and the sensorium. From the former we get memory, perception, judgment, reason and will, and from the latter arises sensation. The intellect works through the superior brain—the cerebrum and the sensorium through the inferior brain—the cerebellum. ”

“ Through the sensorium we become cognisant of sensations only ; through the intellect we perceive the qualities of the sensations. To illustrate, let us suppose we hold in our hands a flower. Through the sensorium we become acquainted with the form, colour, and size of the flower, its odour etc., but we perceive the qualities of these facts through the intellect only. In other words through the sensorium we deal with facts as facts, while through the intellect we deal with the qualities of the facts. ”

“ The nervous system consists of the brain, nerves and spinal cord. The brain is divided into hemispheres, lobes, convolutions and cells, and is composed of grey and white matter. ”

“ The cerebrum or large brain is the seat of the intellect : the cerebellum or small brain is the seat of the sensorium. ”

“ Afferent nerves (motor, nerves) are those that convey impressions to the sensorium ; Efferent nerves (sensory nerves) are those that convey impressions from the sensorium ”

" The brain is not the mind any more than the eye is light ; it is the organ of the mind—the medium through which the mind works. "

" The nerves ramify throughout the body. We cannot prick the skin with a pin without coming in contact with some part of a nerve. If we take hold of a piece of hot iron or coal, we feel a sensation of pain. This we become conscious of through the sensorium. When the fact is presented to the intellect, other records are recalled, comparisons made and the conclusion arrived at that the sensation is unpleasant and that it may be stopped by taking our hand away from that hot iron or coal. "

" This conclusion is presented to the will and through the sensorium and the efferent nerves the hand is removed. "

"The more facts there are recorded in the intellect and the more definitely they are recorded, the better will be the comparison, the more accurate the conclusions arrived at, the stronger the will. The more passive the intellect, the weaker the will."

What is detailed in the above extract, should be quite enough for the ordinary student of hypnotism. From what has been stated above it is clear that super physical forces depend on the brain and the nervous system for manifestation in the physical body. Even as the electric current flows through the wire and manifests itself at the suitable places as force, light etc., the forces emanating from human beings also flow

through the net-work of nerves and manifest their presence in various ways. The strength and flow of these forces can be accelerated or retarded by human will, and herein lies the secret of hypnotism.

We have already stated in the previous chapter on mesmerism that gazing is one of the means resorted to by psychic students to bring about mesmeric phenomena. The same procedure is followed by students of the art of hypnotism also. Super-physical forces in men are fritted away by the activity of the intellect. He who succeeds in achieving the feat of keeping the mind quiet at will and directing and regulating its activities has perhaps achieved a very wonderful thing. But as internal efforts are found to be unsatisfactory by many for the purpose, external means are resorted to, of which the 'gazing' referred to above is one. By resorting to it one can induce sleep called the mesmeric sleep or the hypnotic sleep in himself and in others. To help the gazer in gazing, particular means are employed. If one desires to induce hypnotic sleep in himself, he may place or hold a circular disc of white card board with a dark spot in the centre before him and gaze at the spot steadily for a considerable length of time without blinking the eyes. In place of the black spot referred to above, people may make use of a bright spot of light thrown with the aid of a reflector. It is also the practice to gaze at the portion of copper fixed in the centre of a disc of zinc, or at the piece of gold in the centre of a disc of silver. Precious stones of various kinds are also made use of to focus the gaze upon and they are generally imbedded in gold. It is said that the different

objects used to gaze at, differ vastly in the power of bringing about the results aimed at. So only experience can show which of those is most suitable for particular temperaments.

To produce mesmeric or hypnotic sleep in others, they may be made to gaze at the 'spot' referred to above kept at a distance of about a foot from their eyes.

The Hindu Yogis have said that the root of the nose or in other words the spot between the eyebrows is the best place to be stared at to produce the hypnotic trance.

It is also said that certain students make their subjects, look steadily at the tips of their fingers held three or four inches above the nose, to induce in them 'trance.'

As we have already stated in the chapter on mesmerism, hypnosis or sleep by the hypnotic operator can be induced in a subject, not only by gaze but also by passes. Sufficient description has already been given there about them. To understand the reason for the passes and their directions it is necessary for the operator to know about the nerve centres in the human body. The Hindu Yoga treatises recognise six psychic centres namely (1) Muladharam (2) Swadhishtanam (3) Manipurakam (4) Anagatham (5) Visudhi and (6) Akunjai. Triveni at the top of the spinal cord is an important nerve centre through which a subtle force from the universe enters, divides itself into two parts and flows into two directions. These two flow of forces are the two famous 'Ida' and

'Pingala' forces referred to in the Hindu Yoga treatises. That which passes down the left of the spinal cord is the 'Ida' while the one passing down the right goes by the name Pingala. The 'Ida' force is also called the 'moon' the Amrithra (Milk or Nector) ray, since it radiates over the whole body and nourishes it.

Students of Hindu Yoga are familiar with not only the six centres referred to above but also with the three Nadis called Ida, Pingala and Sushumna and the nervous system of the human body. The three Nadis referred to are located in the medulla oblongata, in the heart and in the central tube of the spinal cord. Some Tantrik Yogis are said to stick to the statement that these Nadis are located in the medulla oblongata of which the central line is the Sushumna and the right and left divisions Pingala and Ida, while there are others who say that the Nadis are located in the heart, the central line of which is the Sushumna while the left and right divisions of which are the Ida and the Pingala respectively.

There are two expressions made use of in the Hindu Yoga treatises namely (1) Prana-Yama and (2) Pranava. The first perhaps means the killing of breath or the vital air and it has no connection whatsoever with Pranava the mystic word of four syllables of the Hindus, which when pronounced properly as directed by the Guru or the teacher is said to take one through the path of Raja Yoga making use of the higher tatwas and the higher centres of the human system. The practice of Hata Yoga is said to result in the disease consumption in the person practising it and at times even in idiocy

and other allied evils of hysteria, black magic mediumship and so on. Five Tatwas are recognised namely (1) Prithvi solid matter (2) Appu or Apas (Water) (3) Teju or Tejas or Agni (fire) (4) Vayu (air) and (5) Akasa. The forces playing through these tatwas are (1) dry (earth) (2) moist (3) fiery (4) airy and (5) Akasic. Besides the above five tatwas and the forces playing through them, there are two more very fine tatwas and two more very fine forces playing through them. Thus we have seven tatwas and seven forces in nature when strictly speaking.

The human auric egg corresponds to the first tatwa and the force playing in it the first force. It is said to envelope the whole body and penetrate it.

The tatwa above that of Akasa is what is called the third eye or Gnana Drishti of the Hindu Yogis and it is that which surrounds the pineal gland of the physiologists.

Akasa Tatwa corresponds to the head, vayu to the regions from throat to navel, Tejas from shoulders and arms to thighs, Apas from thighs to knees and prithvi from knees to feet

Man as a complete unit is composed of the above mentioned seven tatwas with the respective forces of the universe playing in, around and through them.

The Hatha Yogis are said to make use of the five lower tatwas and forces whereas the Raja Yogis associate themselves with the highest three of the seven

Further, the Hatha Yogis are said to make use of the Nadis Ida, Pingala and Sushumna in the Medulla oblongata and the heart, while the Raja Yogis use these Nadis in the spinal cord itself. Sushumna is said to be located in the central tube of the spinal cord and the Nadis Ida and Pingala on its left and right sides. *The will power plays through the Sushumna and manifests through the Ida and Pingala.*

Setting aside for the moment the Nadis in the Medulla and the heart and confining our attention to those in the spinal cord, we shall before proceeding to the play of forces, describe the centres in the human system.

The centre Muladhara is a little above the anus and a little below the sexual organ just in the curve of the coccyx, the last portion of the vertebral column. It is described to be egg-shaped, coiled up as within an egg by some, to be like a "bulbous root" by others and so on. What is called the fire of kundalini is said to abide in this chakra and it can be aroused or in other words set free by the power of human will concentrated on it.

The three Nadis Sushumna, Ida and Pingala are said to be seated in this centre. The Nadi Sushumna, they say, starts from the apex when the Ida and Pingala start from the two corner. The power kundalini called the serpent fire courses through the Nadi Sushumna which appears to be supported by the Muladhara centre called also the Muladhara chakra (wheel). This force is said to be the physical generative force.

Going along the spinal cord it is said to reach the Brahmarandhra or (Brahma's hole) and therefrom directed to the right side of the centre called Akjna in the forehead or to the left side. When directed from the right side of Akjna centre to the nose, it is called Ida and when directed from the left side Pingala. It should be noted that the forces Ida and Pingala cross each other first at the centre Triveni and then at the centre Akjna.

The forces flowing through the Ida and Pingala are said to correspond to the breath flowing either from the right nostril or from the left. When the breath flows through the right nostril then they say that the Surya Kalai is in play and when the breath flows through the left nostril then they say that Chandra Kalai is in play. By observing the nostril in which this breath is playing at a particular time, people say that one could predict success and failure and many other things. A good deal has been written about this play of breath either through the right nostril or through the left and there are specialists who pay scrupulous attention and reverence to this portion of the art of yoga.

It has been calculated in the yoga treatises of the Hindus that there are three hundred and fifty nadis in the human body. Of these nadis fourteen are said to be the most important including the three nadis Sushumna, Ida and Pingala. In fact Ida, Pingala and Sushumna are the sources for all the nadis the tube-like threads of fine matter in the human body.

Jagra, Swapna and Sushupthi are the three states in which human beings remain while awake, asleep and in deep sleep, respectively. While awake men and women sense the external world through the means of the nadis only. In the dream state the play of forces through the nadis is withdrawn and therefore only mental images are seen. In deep sleep called Sushupthi the higher mind in the causal body functions.

In the jagrath or waking state there are twelve nadis sensing the external world. Two of them have connection to the region between the eyebrows and the organ of action for these nadis is said to be the generative organ. Two nadis start from the navel and extend up to the two ears and another one starting from the place goes to the region between the eyebrows. The organs of action for these nadis are the ears and the feet and the heart.

The nadi going to the tip of the tongue has for its organs for action tongue and ears.

The nadi helping in the digestion of the four kinds of food namely the food chewed, sucked, licked and drunk are in the stomach and its organ of action is feet also,

The nadi in the throat, helping in drinking, tasting sneezing etc., has for its organ of action tongue and ears.

The nadi excreting semen has for its organ of action the generative organ and payu or the organ of evacuation and excretion.

The nadi that excretes urine and that which throws out excreta have the above mentioned payu for their organ of action.

The nadi through which the light of kundalini passes and fills the skull has for its organ of action the very spirit itself.

For or corresponding to the organ of sensation nose, the organ of action is the generative organ and the psychic centre is the region between the eyebrows, highly developed in certain animals like dogs.

Corresponding to the organ of sensation tongue the organ of action is the hand and the psychic localities the regions of spleen and liver.

Corresponding to the organ of sensation the eyes, the feet are the organs of action and stomach is the psychic centre.

Corresponding to the organ of sensation Twak or the skin, the organ of action is payu and the psychic centre the region of the umbilical cord.

Corresponding to the ears the organ of action is vak or the organ of speech and the psychic centre the region of the heart.

Corresponding to the heart and the emotional body, the organ of action is said to be the soul itself and the psychic centres the region of the throat and the pineal gland.

Corresponding to the serpent fire light of Kundalini, the medium of action is the human spirit itself and the psychic centre the region in the skull filled with nothing but pure Akasa Tatwa the primordial substance.

Even as the colours are modifications of the three primary colours, and all the notes the modifications of the three primary notes in music, all the nadis in the human system are but the modifications of the three primary nadis, Ida, Pingala and Sushumna functioned through by the great power of Kundalini generating all forces in the body,

A great occultist has stated about the play of forces through the primary and secondary nadis as stated hereunder.

“Ida and Pingala play along the curved wall cord in which is Sushumna. They are semi-material, positive and negative, sun and moon and start into action the free and spiritual current of Sushumna. They have distinct paths of their own; otherwise, they would radiate all over the body. By concentrating on Ida and Pingala is generated the ‘Sacred fire.’ They start from a sacred spot about the medulla oblongata called Tri-veni. This is one of the sacred centres, another of which is Brahmarandhrar which is if you like the grey matter of the brain. It is also the anterior fontanelle in the new born child. The spleen corresponds to the linga Sharira (Etheric body). The liver corresponds to the kama (or desire), the heart to prana, the corporaquadrigemina to kama-manas, the pituitary body to manas-anthakarana

and the pineal gland to manas Until it is touched by the vibrating light of kundalini which proceeds from budhi when it becomes budhimanas. The pineal gland corresponds with Divine thought. The pituitary body is the organ of the psychic plane. Psychic vision is caused by the molecular motion of this body which is directly connected with the optic nerve."

Coming to the second psychic centre the swadhisthana chakra as it is called in yogic parlance, it is said to be located at the base of the sexual organ. The development and control of this centre is said to give one not only the eight Sidhis or psychic gifts or powers namely (1) Anima (smallness), (2) Mahima (Vastness) (3) Laghima (lightness), (4) Garima (Heaviness), (5) Prapthi (Range of vision), (6) Prakamya (freedom of will), (7) Isathwam (supremacy par-excellence) and (8) Vasithwam (control of everything and every one), and also knowledge of unknown sciences, longevity, freedom from disease and so on even as the development and control of Muladhara chakra is said to bring in its wake various powers such as floating in space, knowledge of present, past and future, freedom from disease and so on.

The centre Manipuraka chakra is located near the navel and its control bestows among several other sidhis or powers, clairvoyance, capacity to enter the body of another (Parakaya Pravesa) and so on. The seat of the centre Anahatha is the region of the heart,

and its control means the gaining of the powers of clairvoyance and clairaudience and of going through space to any place at will among many other powers such as immeasurable knowledge, knowledge of present, past and future and so on.

The location of Visudhi chakra is at the throat or at the pituitary body. Its development and control gives great knowledge, knowledge of the finer worlds and capacity for enjoyment there, longevity, strong body and wonderful powers of endurance.

Akjna chakra is in the region of the pineal gland between the eyebrows and its control gives everything including absorption in the one (Mukthi). The denizens of all the worlds to Wit Yakshas, Gandharvas, Apsaras, Kinnaras and so on would be ever ready to serve him.

The centre Sahasrara chakra is at the base of the palate or the upper part of the tongue and its control perhaps gives that beyond which there is nothing to be given. It is said to be in the part where the hole of the Nadi Sushumna is. It is in fact the Brahmarandhra near the bone Atlas the most sacred and secret of all the psychic centres. In the centre of this chakra is located that which symbolises sakthi having in it the root of the nadi sushumna which is opposite to Muladhara chakra as stated above.

The great power symbolised by Siva abides in this chakra when kundalini is absorbed in it and the state of Samadhi gained.

What is detailed above is but a summary of what has been written by many eminent yogis of the east. We shall also give below particulars of the centres described by eminent hypnotists of other lands. Mr. Verner has mentioned in his work on Medical Hypnotism and suggestion the following five nerve centres for the guidance of students of hypnotism in making the downward passes namely (1) The nerve centre in the Medulla oblongata situated in the back part of the neck just under the cerebellum (small brain) (2) The centre located in the solar plexus (abdominal brain) in a line with the stomach (3) The centre located in the sexual organs (The organs of generation) (4) The centre located in the knees and (5) The centre located in the ankles. He also mentions the fact that there are 12 pairs of nerves to the brain and 31 pairs to the body.

A knowledge of the nervous centres and the play of finer forces in and through them and the Nadis is absolutely necessary for the intelligent manipulation of those forces by the power of will. But this knowledge is not possible to be obtained by ordinary people. It belongs perhaps to the school of famous yogis of India. But what is possible for ordinary people to understand and apply is the knowledge of the art of hypnotism ordinarily resorted to by people.

We have already stated that the cerebellum or the small brain is the seat of the sensorium. If through any artificial means using any one or more of the sensory organs this could be thrown into an anaemic condition then sleep would follow. In this connection

may be mentioned the effect of song on children to be thrown into sleep. So all artificial means resorted to to paralyse the sensory organs, such as gazing etc. belong to this method of hypnotism called physiological school of hypnotism. The Hatha yogis of India belonged perhaps to this school, but the higher stage of hypnotic sleep is that brought about by what is called suggestion in psychic parlance. A few words of explanation are perhaps necessary to understand the principle underlying this process of suggestion.

We have already pointed out the fact that there is only one mind in the universe and that is the mind of God. All men have not only this universal mind in them but also what is called a limited mind. In fact man has two minds the lower and the higher, and consequently two faculties called those of the conscious and sub-conscious minds. The sub-conscious faculty is the faculty of the universal intelligence in man.

When conscious faculty called the individualised mind is not functioning, then man has only the universal mind and his mind is the mind of any one capable of affecting him therefrom. Herein lies the secret of suggestion.

Everything in the universe is the manifestation of the universal mind and consequently every atom in the universe is under the control of this sub-conscious faculty of man. So it goes without saying that all the muscles, blood vessels, nerves, nerve centres etc. are under the control of the human sub-conscious mind too. The lower or the conscious mind simply carries out the

suggestions given to it by the sub-conscious mind which is nothing but the universal mind or intelligence. From what has been stated above it should be clear that if the lower mind of a subject can be made passive by the influence of any one, then that subject would become amenable to control by suggestion, because of the sub-conscious faculty of his mind. Since the sub-conscious faculty of the mind can have direct control over the functions of the body and also over the muscles, blood vessels etc. through nerves and the nerve centres, the operator by means of suggestions can make his subject do anything he may choose. If the operator desires to induce sleep in his subject, all he has to do is to make the cerebellum anaemic and after having thus brought about the use of the sub-conscious faculty of the mind in him, to give him the suggestion to go to sleep. The subject accepting the suggestion goes to sleep by the control the sub-conscious mind has over the functions of the body.

If an individual by his powers of Hatha yoga or Raja yoga succeeds in inducing in himself the anaemic condition of his cerebellum, his state of consciousness is something rather mysterious and wonderful since he is one with the power of the infinite mind.

Different stages of hypnotism have been laid down by different writers and the four classifications of Prof. E. H. Anderson is perhaps the most satisfactory. His classification is as follows :—

(1) Light hypnosis (2) Catalepsy (3) Deep hypnosis in which the powers of clairvoyance both light and

clear are manifested according to the depth of the hypnotic sleep induced in addition to psychometry and (4) suspended animation both complete and incomplete.

The above classification is not complete as its author says but it is only a guide to the student's investigation and experiment. Experience has shown that infinite varieties of hypnotic phenomena could be produced and the above classification does not mean that all of them can be produced in one in the successive stages nor can all of them be produced in any. A subject can pass on from any of the former to any of the latter and everything depends upon the particular case or cases handled.

As regards the methods used to induce the first class stage of hypnosis referred to above Prof. E.H. Anderson mentions that of 'fascination' resorted to generally by Anton Mesmer, who seated himself in front of his subject who was also seated and pressing firmly the knees of the latter between his own knees, grasping the upturned thumb of the patient with his hand and gazing steadfastly into his eyes. This enabled him to become en rapport with the subject he was hypnotising. The gaze into the eyes generally produced a condition of weariness suggestive of light sleep and Mesmer was of opinion that the result was due to the emanation of the subtle magnetic fluid from his own body and its passage into that of his subject.

Dr. Braid of Manchester attained hypnosis in his subjects by bringing about the weariness of the optic

nerves and the brain. region connected with them by the method of gazing combined with suggestion. He generally made the subject hold in his hands resting one within the other and both placed upon the lap a bright object and gaze at it till the optic nerves were exhausted, continuing the giving all the while of verbal suggestion to his subject to go into sleep.

Another method followed is to bring about partial exhaustion of the optic nerves and the nerve centre connected with them by making the subject gaze steadily at a bright object or a spot of bright light and then look at the operator and gaze into his eyes for a few seconds and then suddenly giving the suggestion to go to sleep,

Continued moderate pressure on the eyeballs of a subject with closed eyes can also bring about temporary and partial numbness of the optic nerves suggestive of sleep.

Downward passes combined with suggestion are resorted to, to induce hypnosis while upward passes coupled with suggestions are made use of to awaken the subject in the condition of hypnosis. Instead of making the subject sit it is also the practice to make him recline comfortably on his back having the arms at the sides in a perfectly relaxed condition and with his eyes closed. The operator then resorts to passes at times contact, and at times distant, to bring about the desired result.

Crystal gazing, mirror gazing etc. are methods often resorted to, to bring about the numbness of the optic

nerves and their centres in the subjects previous to giving them suggestions.

In mirror gazing, the appliances made use of are revolving mirrors. One of the two mirrors used, revolves one way while the other revolves the other way, by a clock work contrivance for the purpose. The subjects made to gaze at these revolving mirrors are sent into hypnosis.

A blackspot inside a crystal when gazed at for a considerable length of time brings about hypnosis.

Dregs at the bottom of a tea or coffee cup, drops of blood or water etc. are made use of to gaze at, and the hypnosis brought about generally gives the subject the power of temporary psychic vision. The method of resorting to Anjanam or unguent to find out the hidden places of stolen articles etc. was most common in South Indian villages. A kind of specially prepared black dye is thoroughly mixed oil with and the transparent stuff is then spread on a betel leaf. The flame of a light is made to reflect into this stuff and a young boy or girl is made to gaze at the reflected flame for sometime. The boy or girl then sees pictorial scenes in the transparent unguent on the leaf representing the subject for which the show was held. The operator gives suggestions, puts questions and the answers are given by the child gazing into the leaf describing scenes seen by it.

Once a gentleman had a silver image of a deity stolen from his house and the peons serving in that house

joined together and tried to discover the thief. A mesmerist usually called Anjanam Poduhiravan was brought into the house while its master was absent at his office or his club on a particular evening and with the aid of a child the gentleman's daughter, not only the thief but also the mode of theft and where the article then was were also pointed out by the mesmerist.

The Anjanam was spread on the betel leaf and the flame of the light was made to reflect in it. The child was then made to gaze into it. After a while in reply to the question put by the mesmerist the child said that it saw a fine room. It next said that a man in the room who at the orders of the mesmerist swept the room clean and brought and placed a fine chair there in front of an equally fine table. Shortly after a venerable man was found seated in the chair to whom the child conveyed the mesmerist's desire to have the theft of the silver article from that house found out. Soon after, the child described a lad who usually came to that house begging for cooked rice, with his hands tied but still holding the begging vessel in one hand and the lost silver article in the other hand.

The child then described the several streets through which the lad had passed after having stolen the article and then closed its description of the vision it saw after describing the particular house and the place in it where the silver article then was!

The incident was related to the master after his return who simply smiled and said 'The fellow had

mesmerised the child' and would not take any action to recover the stolen article fearing trouble and ridicule in case of failure! A beginner in the art of hypnotism may do well to experiment upon one who is not new to the experiment but has already been hypnotised. Then the task would be easier for him and also encouraging. It is highly essential that the beginner in hypnotism experiments upon a subject who consents to be hypnotised and not upon one who will in any way resist him.

Let the subject be seated in a chair with his feet resting flat on the floor and his hands resting on his knees. He should be asked to keep his muscles relaxed and remain as comfortable as possible. Let him have his chin elevated and the head thrown back slightly. The operator may then remain before him and commence his operations. He may close all the fingers of his hand but the two next the thumb and raise the hand with those fingers extended and bring it so that the subject may easily keep his gaze fixed on the tips of the fingers kept about four feet or so from his eyes. This strengthened by the words of suggestion from the operator should render the subject drowsy and then sleepy.

When the subject is in the condition of hypnosis, further suggestions may be given by the operator and he would accept and act upon those suggestions of a physical nature of the following kinds.

Suggest to him that his feet are stuck to the floor and he would not be able to lift them. Tell him that his

arms have become rigid and he would feel them to be so. Give him some bitter things such as a few 'margosa leaves and tell him that the stuff is sugar and he would eat it with great relish. Give him sugar and say that he eats a bitter thing when he puts it into his mouth, he would then make a wry face even as he would when taking in bitter stuff. Even if you suggest to him that he is a lizard or a quadruped he would crawl or walk on all fours according to the kind of suggestion.

In making fresh suggestions, those that were previously made should be removed by the operator by telling the subject that he has removed such and such a suggestion given to the subject operated upon.

To bring one out of the state of hypnosis he was thrown in, all that the hypnotist has to do is to give the subject the suggestion that he must awake and he would act upon the suggestion and come round. It is usual to make the subject awake after allowing him a few minutes by counting three, four, five, six and so on as per suggestion previously given him.

Experience has shown that even if a subject be left in the hypnotic sleep without any attempt made to awaken him, he would drift into natural sleep and awake from it of his own accord even as he would from his ordinary sleep.

Thus much may be said regarding the light hypnotic sleep induced by the partial numbness of the optic nerves and their centre as well as by the mental suggestion by the hypnotist and its effect on the subject.

The next stage is the one in which a subject is thrown into the cataleptic state. Here the suggestion of rigidity is given effect to, and it throws the patient or the subject into the cataleptic state. While in that state one who would not under normal conditions be able to support even very light weights, could support tremendous weights.

The stage of clairvoyance too has like all the other hypnotic stages, two grades according to the partial or complete passivity of the individualised mind. They are generally given the names of 'light' clairvoyance and 'clear' clairvoyance respectively. While in the state of light clairvoyance, subjects are made to visit places or persons mentioned by the operator and describe them and the things taking place there and with regards to those persons. They are also then able to read the thoughts of others. In fact the power manifested may be said to be unlimited when a subject is in the stage of light clairvoyance.

In the stage of clear clairvoyance, the function of the lower mind is reduced to the minimum and as such the sub-conscious faculty has full play. Freed from the trammels of the lower or the individualised mind, the sub-conscious mind is beyond the limitations of time and space. As it is one with the infinite universal intelligence, it could actually describe any place mentioned by the hypnotist.

Another fact to be remembered is that the present, past and the future is in the universal intelligence and

according to the receptive capacity of the subject's individualised mind, his sub-conscious mind can impinge upon it anything relating to the present, past and the future. The receptive capacity of the individualised mind depends not only upon the evolution of the man but also upon its own growth and development.

If the information brought down from the sub-conscious mind is genuine, then the information given out by the subject would be very valuable indeed. But unfortunately what percolates through the lower mind is tinged with the characteristics of the lower mind itself. This is perhaps the reason why the information and description furnished by different hypnotic subjects about one and the same thing differs very largely throwing the hypnotic informations into disrepute. But there is no gainsaying the fact that genuine descriptions etc are actually forced down and how much of them we receive unadulterated through the individualised mind depends upon the partial or complete numbness or inactivity of the organs of senses.

A hypnotic subject may in certain cases manifest his powers in the art of psychometry. He may trace every one of the particulars regarding the object from which a fragment is given him. Its rationale is simple if properly understood. Even as an engineer has in his mind even many days before the plan of a building to be crystalised into physical existence, god has in his universal mind the plan of the whole universe and every object is springing into existence according to that plan. If this is grasped, then the principle underlying the art of psychometry would be quite intelligible.

Let us take a bit of rock. It has passed through several stages before assuming the form it now has in accordance with the divine plan. What the subject does is that he touches the divine mind or plan at the point where the rock was formed, by becoming enrapport with the universal mind in the bit of rock and goes backwards and backwards and backwards not only to its very beginning but also to the very beginning of the other things it might have had contact or relationship with. After describing the dress of which a thread perhaps was furnished to the subject psychometrizing, he may pass on to the description of the person or to the description of the garden etc. in which the cotton for the cloth of the dress was grown or to the description of any other thing such as the factory perhaps in which the cotton was ginned, pressed, spun or woven into cloth.

Coming to the stage of suspended animation in hypnotism in hypnotic subjects, one has to understand the division into two of the human original nervous system. At a particular stage of human evolution and at a particular stage of the development and growth of the human body, men had only one nervous system to carry on the functions of the body both voluntary and involuntary. In fact there was only one main nerve centre from which all voluntary and involuntary muscles radiated. So respiration, circulation and all the other involuntary actions of the human body of the present time were at that time voluntary. A man may stop his respiration, circulation etc. at will and thus remain in a particular

stage of consciousness of which we can have no clear conception at the present time. To make ourselves clearer we may say that the human body of the present time is like a motor car and it is nothing but an improvement to a very large extent upon the primitive vehicle of locomotion. The same may be said with regard to the human body also. It has perhaps reached the motor car stage from the primitive cart. The lesser the complications of the human body, the greater will be the scope for the sub-conscious faculty. The activity of the senses could be completely benumbed and circulation, respiration, etc., are in a way akin to the activity of the senses resisting the free flow of sub-conscious faculty. When this fact is understood, the rationale of suspended animation etc. would become manifest. Indian yogis have been left buried under the earth even for months together in a state of suspended animation etc., as per instructions given by them to their disciples and afterwards dug out and revived. One cannot die unless and until the cord of life linking the body and the ego is snapped and thereby the play of *prana* or life principle is stopped. So long as that link remains uninjured there is no fear of death of any human being. A good deal of misunderstanding of things would disappear if one understands and has clearly in his mind that the physical body is exactly like a motor car created by one's parents even as the car is manufactured in a factory and placed at his disposal for use and that he is learning to make use of it properly. The body has no other relationship but this to man and it is not man but only his instrument to make use of in the physical world.

When almost all the functions of the body are at rest, the subject actually lives and functions in the sub-conscious regions where the matter composing his body is plastic and the manipulation of the forces playing or functioning in it is easy.

Levitation is the process by which solid substances are lifted up and suspended in the air without any physical means or support. This is brought about by what is called polarisation. A man's finer body is egg-shaped and has a positive pole and a negative pole. By bringing about a change of position in these poles by will, attraction or repulsion by gravity can be achieved. So when a subject has all the bodily functions at rest, he remains in the realms of his sub-conscious faculty where he is amenable to the suggestions of the operator. When he gives him the suggestion to change the position of the poles of his subtle body, he forthwith accepts it and acts upon it with the result that the levitation of his body is brought about and it remains suspended in space without any physical means or support.

The most wonderful of the several kinds of hypnotic phenomena is perhaps what is known as instantaneous hypnotism. 'By strenuous practice many Indian yogis had in ancient days developed this power to a wonderful degree. Even as a man is paralysed with terror at the sight of some fearful animal or scene, the presence of the yogis possessing this mighty dynamo of yogic power in him threw people and even animals in a state of absolute calmness. As all the bodies of the yogi are under perfect control, he has his lower mind

and emotions also perfectly under control. So an atmosphere of perfect calmness and joy and bliss surrounds him and extends beyond him to a more or less area. When a man or a ferocious animal even comes near enough to be influenced by the intense calmness mentioned above, then he or the animal is *instantaneously* lulled into quietitude leaving the sub-conscious faculty free from the sway of the lower mind and emotions as well as from the sensory organs. No effort is needed on the part of the operator or the yogi to bring about the result. His nearness is quite enough. So whatever suggestion is given to others is accepted and acted upon.

Another wonderful faculty possessed by the sub-conscious mind is that it pays scrupulous attention to the suggestions given to it. It remembers to the very second the action it is suggested to perform in the future. Give it a suggestion to do a thing six months hence at a particular hour and minute, it would be waiting for the exact minute to arrive and then carry out the suggestion. The physical functions of the body but what is absolutely needed would be suspended and the activity of the individualised mind would be kept under abeyance to impinge upon it the particular idea to be carried out by the impulses radiating from it under influence of the power of the sub-conscious faculty.

We often talk of people of quickness in understanding and those of slowness in understanding. Teachers are more familiar with this psychological aspect than others. What is it that brings about this

difference in receptive capacity in the human beings? The answer to this question is in the statement 'development and strength of the individualised mind.' The Hindus say that the mind of man has speed. They often use the expression 'as quick as mind.' So it stands to reason that men of different grades of lower mental development radiate thoughts with different grades of strength and receive thoughts with different capacities for the same. This fact should be grasped to understand what we are going to say about instantaneous suggestion and its effect.

Any thought in any one is in the universal consciousness or mind. So *that* thought is in the sub-conscious region of all people. But that thought to reach the individualised mind of one has to radiate from the individualised mind of another. If the thinker has a strongly developed and trained individualised mind his thought from it reaching the individualised minds of others does not allow it sufficient time to be grasped by the receivers. On the other hand it by its very nature and strength paralyses for the moment the lower mind making it easy for the sub-conscious faculty to act. Herein lies the secret of the power of great sages over others recorded in Hindu books.

Glamour, optical illusions etc. can be traced to hypnotic suggestions only of the kind referred to above though the control of certain elementals may have something to do with them in certain cases. We may perhaps have occasion to speak about this later on when

dealing with the subject of 'spirits and spirit world.' It will be enough for the present to say that certain denizens of the super-physical world have power to manipulate the forces of nature and create in the minds of the audience optical illusions of certain kinds. Certain people by certain means get control over some of them, and they are from that hour their slaves remaining always with them and carrying out their mental suggestions to produce the glamour at times required of them. One of the ways by which people get mastery over the elementals is furnished in the following incident.

Once a Hindu psychic was approached by a student who troubled him to teach him to gain control and mastery over one of the elementals. The teacher gave him a manuscript book and marked out pages in it to be read at dead of night for four nights seated in a room sprinkled over with the blood of a slaughtered sheep. On the first night of the attempt the student at dead of night saw a huge snake come to him and enfold him in its coils. Being forewarned of this glamour he stood the test and the snake vanished after a while. On the second day the student was put under the glamour that he was being submerged by tremendous waves and here also he proved his courage and stood the test. On the third day a test of fire was safely passed through, but on the fourth and last night the student failed in the test. He saw before him the corpse of a dearly loved relation of his and he was moved with grief and moaned. The glamour was forthwith removed and when the pupil

reported his experiences to his teacher he said "Oh fool! If you had but remained unmoved on the last occasion the elemental would have become your slave! It took advantage of your thought tinged over with grief because of the receipt by you of a letter stating that your relative was ill and defeated you in your attempts!"

The thoughts of men of a particular kind, as well as certain substances and scents, fascinate certain elementals. If they succeed in producing in the elementals a certain sense of fear or attraction they become their slaves and follow them even as dogs etc. do and obey their orders for ever.

Many instances of the wonderful effect of instantaneous suggestion can be given but we shall give only one of such and pass on. Once a student desired practical experience of glamour and optical illusion and the teacher gave him one. At a wave of his hand followed by a suggestion, the student thought that he who was standing on the sands by the roaring sea was actually in the middle of a busy street in a very large city with trams running and motor cars swiftly dashing by, in addition to several other signs of business and activity. His teacher was by his side and they entered a tramcar and travelled in it for a pretty long time. They afterwards entered a cab, went to several shops and made enormous purchases. At last when the glamour was removed he found that he was standing on the seashore and his teacher was smiling at him!

In one of the Hindu Puranas we find it stated that a king under the influence of a glamour of about five minutes had passed through the stages of birth activity and death of many lives !

From what has been set forth it should be clear that the belief of the Hindus that the world is nothing but maya or delusion is perhaps profoundly true.

Psychometry is perhaps the another stage of phenomena that are produced by hypnotism. Even here the power and knowledge manifested by the subject may be said to be obtained from his being enrapport with the universal mind. We have already stated that in the universal mind, there are innumerable individualised minds of various grades of development and they are often called 'monads' of mind in psychic parlance. A hypnotic subject can become enrapport with any of those monads yet low in the scale of evolution and psychometrize it. In fact a psychometrist can through his physical organism give perfect expression of universal intelligence when he reaches a particular condition of mind. So if he be given a bit of any old stuff, he is able to trace back its history step by step even to its very beginning if given time to do so. Even the genesis of a rock of which a bit has been given would be described tracing its origin and development from the primordial substance and elemental essence the root matter of all kinds of matter found at the present time. Similarly by becoming enrapport with a human being, a psychometrist would be able not only to read his or her character but also to

describe their condition, environment and in fact everything about him or her. Their future actions, conditions etc. also may to a considerable extent be foretold by the psychometrist because of the knowledge of the environments and forces playing upon people psychometrised.

Recorded experience tells us that by previous sound development a hypnotist can control a subject even while in his waking condition. We have had experiences of Hindu sages of old recorded affirming the above statement. A really great being made those around him do whatever he desired.

Power is good or bad according to the use it is put to, is a fact well known to one and all. So it goes without saying that the power of hypnotism too may be utilised for either good purposes or for bad. It may be used to cure men of their diseases. It may be used to make men and women give up bad habits. It may be used in a thousand other ways for the welfare of humanity at large. It is no doubt a blessing to the operator and the operated in such cases. But it has its other side also the black one of evil and crime. Then it is no doubt a curse to those that possess the power, as well as for those who may have the misfortune to come under their clutches. The wise have said that the karmic results of the misuse of psychic powers would be terrible and the fate of those coming under the misuse of such powers is horrible to think of. As we have already stated elsewhere, a colourless hypnotist inoculates every one he comes into touch with, with the germ of vices he may possess in him.

Subjects are by suggestions made to commit various crimes. They are given suggestions to pick pockets, to commit burglary and to do several other heinous actions. Though the intention of the hypnotist may be simply to produce phenomena or make experiments, yet it is against psychic laws of nature as well as against human moral sentiment.

Great philosophers are said to have been of opinion that every act done in this universe is nothing but the carrying out of the suggestions of the mighty hypnotist 'God'!

The expression 'Post-Hypnotic' suggestion has been made use of in treatises on Hypnotism and other psychic subjects. A subject is given a suggestion to commit a particular act for example a few days hence. When he is aroused he does not remember anything about the suggestion at all. But when the time for the action comes, he forgets his ordinary personality and becomes the actor for the hypnotist. In fact a subject who carries out the suggestions of a hypnotist has not only his own personality but also that of his controller in him. While he acts for the hypnotist his own personality remains in the background. At other times it is his own personality that is playing its part in the drama of life.

A hypnotist who is capable of putting a number of people in various hypnotic conditions at the same time is said to produce the phenomena called 'stage' hypnotism. A number of people having cups of dirty water in their

hands are made to think that they have in those cups delicious steaming coffee! Even delicious coffee in their cups is considered to be abominable stuff by them if the hypnotist uses his power to make them think so!

We have heard quoted from Hindu books the fact that various animals used to run after certain sages. Is it not possible that they did so under the influence of the hypnotic power those sages possessed? Cows, maidens and married women even are said to have run after Sri-Krishna! The wives of the holy Rishis are said to have run after lord Siva in the guise of a beggar youth of marvellous beauty while the Rishis themselves ran after Vishnu in the guise of mohini a maid of surpassing beauty! Have we not in these statements powerful illustrations of the statement that men and even animals can be hypnotised by those that know how to do it. It is said that domestic cats, dogs, fowls, snakes, frogs, toads and several other creatures have come under human hypnotic influence.

Certain animals like tiger are said to hypnotise even human beings and make them powerless, while snakes and certain other animals hypnotise their prey before catching and swallowing them, merely by directing their steady gaze at them.

In conclusion we may say that a hypnotist assumes control of the power of utilising the sub-conscious faculty of another to wit his subject for a while surrendered to him as if by an agreement between them. So it stands to reason that he is held responsible not only

for the commissions and omissions of the individual he holds control over, but also for his safety, welfare and moral status. Let not the fact that power goes always with responsibilities be lost sight of by all good hypnotists carrying on their experiments. If any hypnotist gives a suggestion to a subject who acting upon it injures another, then Karma will hold responsible for the action not the subject but the hypnotist who gave him the suggestion and made him a blind instrument.

CHAPTER IX

CRYSTAL GAZING.

One of the most fascinating of psychic subjects is that of Crystal Gazing resorted to by men even of bygone ages. The origin even of the name 'Crystal' is very interesting and worthy of notice. Every one is familiar with the expression 'crystal' used to indicate the purity and clearness of water. In fact the name crystal appears to have been given to frozen water in the very beginning, as evinced from the Greek word it has come from.

Chamber's Encyclopaedia defines crystal as a piece of matter that by the action of molecular forces has assumed a definite geometrical form of some kind with plane faces. The definition given by John Melville in his work on crystal gazing is a slightly modified one of the above definition and is as below.

'A crystal is a natural inorganic solid bounded by plain surfaces which are symmetrically arranged around imaginary lines called *axes*'.

There are several varieties of crystalline forms and they are characteristic of one or more of certain substances each. A great majority of substances are said to be capable of undergoing the process of crystallization and the exception are said to be found principally in complex organic substances which tend to assume a globular or spherical form approaching that of organised structures.

The conditions for the crystallisation of substances and descriptions of their formation etc. are quite out of place in this chapter and students desiring to get information about crystals may refer to any good book on chemistry. Chamber's Encyclopaedia gives a pretty good description of them and their formations etc. with excellent illustrations.

Coming to Crystallomancy (the mode of divination by means of transparent bodies like certain precious stones, crystal globes or other transparent objects) that was quite common even in ancient days, we may say that the substance Beryl was considered most effective for the purpose and consequently most commonly and widely made use of. It has been stated that certain mantrams were muttered over the crystal before it was handed over to a virgin or a youth to be gazed into, and they generally described what they saw or heard, into or from the crystal. The reason for choosing a virgin or a youth for crystal gazing appears to be for the purpose of securing the purity of the canals through which psychic forces flow. Sexual intercourse is said to soil the psychic canals and consequently it is forbidden in practical psychism where white magic is desired. Black magicians are said to soil the above canals purposely to gain their diabolical end. The least said about their nasty methods and horrible actions the better it would be for the good of humanity. The mantrams or formulas of prayers may perhaps be intended to impress upon the minds of the gazer the importance of the operator and the power he possessed.

The gazer—considered pure enough to discern what is revealed into or by the crystal—is often said to obtain the information required by means of written characters on the crystal itself or by pictures of scenes. At times spirits or deities invoked appear in the crystal and answer questions put to them through the gazer, the youth or the maiden. Some say that youths and maidens if they happen to possess eyes like those of cats are found most efficient seers of scenes into crystals. The most common deity invoked into the crystal by the Hindus is Hanuman the lieutenant of Sri Rama of the Ramayana. There may also be other appearances in the crystal and particulars about them have been furnished by John Melville as noted hereunder.

Appearances in the crystal. White clouds :—They indicate good ; the affirmative ; favour.

Black clouds :— Indicate Bad ; Inauspicious.

Violet, Green, Blue :—Indicate coming joy ; excellent.

Red, crimson, orange, yellow :—Indicate danger, trouble, sickness ; "Beware," deception, grief, betrayal, slander, loss, surprises of a disagreeable nature.

Ascending clouds :—Indicate affirmative replies to questions asked. Yes ! If the query is a silent one it makes no difference.

Descending clouds :—Indicate the negation of all questions. No !

Whatever appears on the left-hand side of the gazer is real or a picture of an actual thing.

Whatever appears on the right-hand side is symbolical.

Clouds or shadows moving towards the left hand of the gazer means that the seance is ended for the present time, while clouds or shadows moving towards his right-hand indicate the presence of spiritual beings and their interest.

Moonlight is said to benefit the mirror or the crystal used to be gazed into.

The sunlight:—The chemical and active rays or influence of the direct sunlight are injurious and will ruin the magnetic susceptibility of the crystal.

Extremes of heat or cold are likewise said to be injurious.

Those that use crystals or mirrors may find the information furnished above most valuable. Further the following hints on the use of the crystal given by John Melville in his work on crystal gazing may with advantage be taken by all crystal gazers, operators and owners.

Hints on the use of the crystal.

(1) Keep the crystal clean. If very dirty or discoloured, treat it as follows: Mix together six parts of water and one of brandy and boil the mixture over a brisk fire and let the crystal remain in it while boiling for about fifteen minutes. Then take it out and rub over

carefully with a brush dipped in the same mixture. Dry with chamois leather and afterwards by rubbing, polish the surfaces with soft velvet or dry chamois leather.

(2) Do not allow the mirror or the crystal to be handled indiscriminately by every one. The person for whom you are going to look into may be allowed to hold it in his hands for a few minutes before being put to use. But none else but yourself should handle them generally for the reason that the mixing of the magnetism of different persons tends to destroy their sensitiveness. There is no harm in allowing others to look into them but not touch them excepting those who may be consulting the gazer.

(3) If the crystal appears hazy or dull, it is a sign that you are likely to see. The dullness or haziness will afterwards clear and the form or vision will become manifest. The crystal would usually become clouded or darkened immediately before the vision etc are seen. This clouding or darkening is often given the name of 'turning black' in psychic language. The blackness or the darkness would soon clear away and the crystal would become exceedingly bright as if illuminated by an effulgence proceeding from its interior, doubtless due to the iron and magnetism disseminated throughout its constitution.

(4) If you require to see events taking place at a great distance, you should look through the crystal lengthwise.

Three or four days preparation by way of frequent baths, ablutions and prayers before consulting the crystal has been strongly recommended by the seers of old and the time for consultation has been recommended by them as noted below.

(1) The time chosen to gain success in crystal gazing and crystal consultation should be the fortnight of the waxing moon and not that of the waning moon for the reason that only then the supply of magnetism from the moon and its accumulation in and around the crystal is greater and in the increase.

(2) The period from January to June going by the name uttarayanam is considered to be the best time to choose the bright fortnight from for the reason that the sun would then be in his northern declination and consequently his influence in the matter would be most conducive to success. In fact the period is considered to be so auspicious by the Hindus that all actions done by them then, have virtuous effects. Marriages etc. are performed by them only then.

The room in which the crystal gazing seance is held should be scrupulously clean and neat.

Nothing should be allowed to remain in it likely to detract the attention of the operator and the gazer. As certain perfumes are considered favourable for the purpose on hand a fire may be needed. So materials for kindling it may be kept ready.

As regards the size of the crystal made use of it is said that one about an inch and a half in diameter or in

other words about the size of a small orange would be enough for the purpose. It should be enclosed in a frame of ivory, ebony or boxwood highly polished. If that is not done it may be allowed to stand on a glass or crystal pedestal.

If a crystal is simply held in the hand by the gazer then Mr. John Melville suggests that its top should lean away from the gazer and should be held so that no reflections or shadows appear therein.

Because of the ice-like transparency and purity, the historian Plimy is said to have stated that no artist can equal the actual polish of the sides of the crystal. This statement deserves to be pondered over by those who would not pay heed to the maintenance of the crystal in a state of absolute purity and cleanliness.

The rationale of the *modus operandi* may now be noticed. It has often been asked as to how an operator places himself *enrapport* with the crystal globe, sphere or ovoid and how he happens to come into direct contact with the crystal and through its medium with the unseen world. John Melville has furnished the following reply for such questions: (a) By concentration in the crystal of the greatest possible influx of celestial or terrestrial magnetism or both. (b) By concentration in the body of the operator of unalloyed magnetism through the purity of the amatory (sexual-love) functions. (c) By concentration of the mind through the important centre in the cerebrum. (d) By the concen-

tration of the gaze upon the crystal by which there streams from the eyes an efflux of magnetism projected from its reservoir in the cerebellum.

The following observations extracted from the book on crystal gazing by John Melville deserve to be carefully pondered over not only by crystal gazers but also by one and all dealing with practical psychism. (a) The ancients taught the importance of strict purity in relation to actions of an amatory nature when either crystal gazing, clairvoyance or other occult efforts were put forth, and hence the use of boys and virgins in crystal divination. This has already been pointed out and emphasised by us before. Brahmacharyam or celibacy and its importance for all higher yogic development has nowhere been more strongly emphasised than in the Hindu psychic treatises. As the propensity to physical love has been located in the cerebellum the reservoir of human magnetism, the reason for the above injunction is not far to seek. The magnetic reservoir should not be sullied by low sexual thoughts and desires. In addition, practical crystal-gazers etc. should maintain purity of blood and be in the enjoyment of healthy brain, heart, liver, kidneys, stomach, lungs, pelvic apparatus etc. to attain a high degree of lucidity or clearness of mental vision.

The phenomena of crystal vision are classed by Miss * * * of Bordenland fame as noted hereunder. (1) Images of something unconsciously observed. New reproductions, voluntary or spontaneous and *bringing no fresh knowledge to the mind.* (2) Images or

ideas unconsciously acquired from others by telepathy of otherwise. Some memory or imaginative effect which does not come from the gazer's ordinary self *Revivals of Memory*. (3) Images clairvoyant of prophetic pictures bringing information as to something past, present or future which the gazer has no other chance of knowing. Of the above three classes of visions only the third and the last alone may be called real and true divination by the use of crystals. It has been said that that sort alone was resorted to by the ancient crystal gazers and practised by ancient seers. As regards the first two it may be stated that what is seen there is merely the result of visualisation requiring none of the care and observation of the conditions set forth for the guidance of spiritual investigation and in place of crystal, a glass of water, a vase, a decanter or any other thing of that sort may be made use of.

From what has been set forth in the above classification of the phenomena of crystal-gazing it should be clear that the scenes or pictures seen by the gazer into a crystal may be merely a reproduction of those previously seen and got impressed upon the vision. Even as an artist produces on the canvas the scene or landscape seen and memorised by him sometime back, the crystal gazer reproduces with crystal, only what he has already seen and memorised. But here the gazer should be strongly endowed with this power perhaps naturally or by strenuous exertion in the direction.

To give a crystal or mirror added strength and power, their owners are advised by those that are in the know of

the thing, to make passes with their right hand for about five minutes or so at a time. To increase the power of sensitiveness, similar lefthand passes are recommended.

The face of the mirror or the crystal should never at any time be held towards the light; only their backs should be exposed towards it.

By this time the reader of this treatise should have become familiar with the fact that the surfaces of mirrors and crystals used for the purpose of gazing into get charged with the magnetism radiated from the eyes as well as from the universal ether. The crystal is verily the medium through which the brain is 'switched on' to the universal magnetism so to say. John Melville to whom we are indebted for a good deal of information contained in this chapter says among other things as follows about the temperament etc. of the gazers.

"Persons of a magnetic temperament such as amongst others those who are classed as brunette, dark eyed, brown-skinned, and having dark hair, will charge the crystal or mirror quicker but *not more effectually* than those of opposite or electric temperament such as the *blonde*."

"Persons of the male sex are not so *easily* developed into seership as the female, but become exceedingly powerful and correct when they do so."

"Among women, virgins see best, and next to them in order, widows."

"In all cases boys before puberty and girls in their pucelage make the quickest and sharpest seers. This is

because their magnetism is unmixed and unsexed, and purity gives power in all magnetic and occult experiments."

The colour of the body, hair etc. in gazers indicates the presence in their bodies or blood of substances favourable for the production etc. of animal magnetism and their radiation.

In conclusion we may strike the note of warning to all crystal gazers about the sure and certain working of psychic laws, even as we have done in concluding the previous chapters. The use of the art of crystal gazing or mirror gazing should be for good purposes only and never for bad. Its abuse for purposes of evil would bring in in its wake terrible karmic results sooner or later. We do not know about the dangerous art we are dabbling with and consequently the best thing for us to do is to follow the injunction laid down by the wise and they have one and all said that psychic art should be resorted to only by the good and only for the purposes of good. They say that the space around us are thronged with countless beings of bodies of finer matter, and they are good, bad and indifferent. They one and all radiate forces and hold power. The wicked, the impure and the false of those beings may be said to possess force, and gazers of such a character in them attract force from them and become their instruments for evil. Only this fact is emphasised by the belief of the Christians that Satan is always trying to carry souls to his regions. The good, pure and true beings radiate their power and they who are of good heart only, could draw from such

power and become the channel for the flow of forces and power for good. So let the heart of the crystal gazers be as pure as the crystal itself they are making use of.

CHAPTER X

CLAIRVOYANCE.

Clairvoyance may be defined as the clear sight of one in the hypnotic or mesmeric sleep induced by magnetism personal and universal. The art is the key to open the locks of the portals to the shrine of the inner or hidden realities of nature. A clairvoyant or clear seer may perhaps be compared to the door permitting entrance to the interior of the shrine or temple referred to above. Great philosophers of old not only of India but of other lands as well knew that to a clairvoyant whose outer senses are benumbed, the hidden becomes perceptible through the exercise of his or her finer senses of perception. It is an acknowledged fact that the outer senses of human perception can furnish only limited information of the things of nature whereas the inner senses of the spirit can contact almost infinity, according to their development and use. One of the ancient men of wisdom has said ~~that~~ ^{he} 'The sight being closed to the external, the soul perceives truly the affections of the body'. This statement of bygone years clearly shows that the art of clairvoyance was both ancient and spiritual and was being resorted to, to treat bodily disorders even as it is done at the present time. The sick brought to the clairvoyants had the nature of their disorders revealed to them and remedies suggested. The suggested remedies usually took the form of mesmeric passes under clairvoyant indications. During the quiet divine sleep good and prophetic dreams

were experienced wherefrom was obtained spiritual knowledge of things. In fact there are people who go to the extent of saying that the art of medicine originated from the art of clairvoyance. What was revealed under clairvoyant observations of diseases in the beginning became in course of time the diagnosis of such diseases and thus we have the art of medicine of the modern days. Sacred books of all nations Christians, Egyptians, Hindus and so on contain plenty of instances of clairvoyant observations and psychic treatment of disorders. Dead men have been restored to life and the blind to eye-sight. There have also been instances in which lameness has been cured, and various bodily disorders successfully treated by clairvoyant wise using the knowledge gained while in magnetic sleep.

The power of clairvoyance relating to the discrimination of and prescription for diseases come under the classification of 'hygienic' clairvoyance, a significant term indeed.

We have already stated in the previous pages of this book that all sorts of bodily ailments and disorders can be cured by suggestion from the universal mind to the individual mind. We have also stated that there are various stages between the individual mind and the universal mind and the curative effect depends upon those stages. It is no doubt true that all subjects in the course of their treatment by mesmerism pass into states beyond normal but some of them pass into very extraordinary states indeed. It has been said that the abnormal states reached by mesmeric patients under treatment are of

various degrees of ascendancy and greater the advance the lesser is his touch with the sensuous world. The more he advances in the grades of magnetic sleep, the more he recedes from the world of senses. This has been the experience of the psychics belonging to the centuries behind us.

There have been patients who would not be brought even to the lowest of the grades referred to above and effective cure in them is doubtful. But it is not essential that a patient should ascend to the highest degree of divine sleep for the recovery of his health. Experience has shown that patients can be completely and effectively cured even while remaining in the lowest grade during the whole period of their mesmeric treatment.

There have also been recorded cases of subjects ascending step by step from one grade to another with each mesmeric operation. There have also been cases where a subject reaches the highest or one or other of the grades lower than that it even at the first operation, continues to remain in it to the end of his cure.

The various degrees of intensity referred to above have been classified by Mr. Kluge of Berlin into (1) Waking Degree (2) Half sleep condition (3) The condition of magnetic sleep (4) Somnambulism or sleep-walking state (5) Self-Inspection stage and (6) Clairvoyance or general vision stage.

In the first or the waking state, the communication between the soul and the external world is maintained and so the subject remains in his ordinary sphere of life,

In the half sleep condition, the patient has his eyes closed. Though he does not see with those physical eyes yet he has at least the partial use of the other senses at his disposal since they are not entirely closed to him.

The magnetic sleep is the condition in which the patient is as it were stupified. He may be said to be on the borderland between the world of the senses and that above. He has not in fact lost the recollection of the sensuous life as yet.

As regards somnambulism, the Family Encyclopaedia of medicine says as follows:—

“Sleep-walking (Somnambulism) is explained by the theory that one part of the brain remains awake while the other part sleeps. The waking part is the region which controls muscular movement. Some stimulus reaching the brain—perhaps a voice from outside, a breath of wind falling on the face or a dream—sets going the muscular centre in the brain and the sleeper gets out of bed and moves around. In most cases, he merely gropes around the room and partially awaking returns to bed. Sometimes however, he leaves the room and in rare cases gets out of the window or does some other dangerous action. Sleep walkers may in this way meet with severe accidents.”

“The somnambulist may hear and answer questions or he may see and avoid obstacles. Sometimes, although the eyes are wide open they do not see. The sleep-walker may sing or shout and is then a very eerie object

to meet. Although sleep walkers may perform perilous feats that they would not attempt in waking hours, it is probable that they get through them successfully rather because the sense of danger is absent than because the superhuman agility with which they are credited."

From the above descriptions of somnambulism and magnetic sleep it should be clear to the readers that the element of consciousness distinguishes the former from the latter. It is also stated that this troublesome habit of walking in sleep is more common among children than among grown up people, and it is generally due to over-pressure at school or fear of punishment. It may also be due it is said to indigestible food irritating the stomach.

The above particulars of somnambulism are from medical men but psychists bring about this condition by affecting the nerve centres by will power, mesmeric passes, suggestions etc.

A clairvoyant patient by the power and process of self-inspection, obtains a clear knowledge of the interior condition of his body and mind, diagnoses the complaint he is suffering from, and indicates the most effectual remedies for its cure.

The highest stage of clairvoyance is perhaps that of general vision obtained by the subject passing the bounds of his physical body and the senses and then becoming enrapport with nature or in other words universal intelligence manifested in all objects in nature. In this relationship his faculty of inspection becomes very

exalted indeed and his extraordinary psychic vision or clairvoyant faculty extends to all objects and individuals near and remote in space and time. He is in fact said to undergo a 'transmutation' of being. In his extraordinary elevated condition of clairvoyant ecstasy, a spirit is said to speak through him since he has interior relationship established with the objects and individuals of the spiritual world. But this kind of extatic clairvoyance is out of the ordinary which consists only of entrance into or enrapport with, external objects and individuals of the world.

The materialistic physiologists recognise only the five senses and their faculties. They do not understand that there is a spiritual sense of intuition in all creatures. The ant removes its egg to a place of safety before the rain knowing beforehand of its coming by divine intuition which never errs. In addition to the external perception and reason, man has this internal perception of intuition and instinct of a very high degree. The lower animals are guided by this instinct whereas man has delegated it to the agency in the background and depends on the external perception and reason only. But nature has intended this intuitional faculty in man to be developed and made use of in addition to the use of the faculty of external senses. Even as intuition in animals is serviceable to them in addition to their faculties of external senses, man has this faculty in him and it is manifested as clairvoyance and other psychic experiences.

It is a known fact that animals move from place to place and from region to region actuated by instinct and

they also distinguish wholesome from unwholesome plants, fruits, etc by the use of the same faculty. Even primitive men of early times ought to have made use of this faculty and discovered the properties etc. of various drugs and medicines. In fact the interior faculties ought to have been more active than that of reason in man in the beginning and in course of time the faculty of reason ought to have elbowed them away. Verily with the plunging of the spirit deeper and deeper into matter, its divine faculties too came to be thrown into disuse. With the liberation of spirit from matter, more and more of its beauty, wisdom and power should become manifest.

Everything is ordained by nature for good. So this giving place of intuitive faculty to reason and external perception should also be for good. The pleasure of gain would be non-existent in the absence of the loss. The same may be said with regard to other feelings also in men. So the temporary loss and the regaining of psychic faculties should have certain specific aim in nature beyond our comprehension perhaps just now.

Kings represent physical strength corresponding perhaps to external perception and reason. In ancient days they were guided by God and we have in India innumerable instances of divine intervention and guidance in mundane affairs recorded in puranas etc. Further the rulers of those days generally sought the advice of the spiritually advanced sages and teachers. Hence it goes without saying that the intuitive and instinctive faculties innate in a man even as in animals, have ever been

stronger or weaker and more or less active guides of the human race. So the development of psychic faculties and their use for the good of the world must be within the divine plan and the faculty of clairvoyance recognised from time immemorial as Gnjana-Dhrishti therefore, deserves to be developed and made use of.

There was a time when materialism was weak while spiritualism was strong. Men of extraordinary yogic powers were common and people resorted to them and their powers. Now the condition is reversed and materialism rules supreme. Men of yogic powers have disappeared from mortal ken and when hypnotic subjects are drawn attention to, the materialistic scientists have their own ready explanation for the extraordinary state of the subject under psychic influences. What John Melville says in this connection about the materialists in medicine is both instructive and humorous and it is as follows :—

“When a materialist in medicine is called to a subject in any of the degrees of extraordinary psychic states occurring spontaneously, he forthwith finds a name in his nosology with which to label it. He tells the people that the phenomena which strike them as singular are nothing more than the symptoms of a certain morbid condition of the nervous system, and if his audience can appreciate him, he may talk about the “great sympathetic” and “reflex action” and “spine” and “brain” and, with a final “hope to set all right” make a rush at his bottles.”

There has been a gradual decrease in unanimity as to this "rush at the bottles" since in days of Mesmer and Hahnemann, adds Mr. Melville, in a subsequent paragraph.

Even as there are materialist-homoepathists, there are materialist-mesmerists and both of these classes of men notwithstanding their higher methods, consider the above mentioned extraordinary state of the subject to be a morbid one to be cured. The former the materialist-homoepathist proceeds to work against the "zoo-magnetic state" while the latter the materialist mesmerist has his curative passes and mesmerised water ready to be made use of for the purpose!

Whatever may be the differences of opinion it is a fact that clairvoyance is a faculty common to humanity and it can be exercised by one when in a certain state which occurs spontaneously being induced by various agencies and means. In that state the soul is liberated to a greater or lesser extent from the trammels of the physical body and perceives from the pure psychical or spiritual state much more than in the physical consciousness. Further it is not a symptom of disorder as it is considered by some, but it is quite in the healthy order of things planned by nature though belonging to one of a truly high department of it. Intuition knows and leaps at results at a single bound as it is said somewhere while psychometry feels with greater or less intensity and clairvoyance sees more or less distinctly. Clairaudience hears more or less distinctly and about which we are to speak at some length in the ensuing chapter.

CHAPTER XI.

CLAIRAUDIENCE.

The most important organs of sensation of human beings may be said to be (1) The ear (2) The skin (3) The eyes (4) The tongue and (5) The nose, and they belong respectively to the departments of (Sabdham) sound, (Sparsam) touch, (roopam) vision, Rasam (taste) and (Gandhm) smell. There are psychic sciences belonging to the first three of these departments going by the names (1) Clairaudience (2) Psychometry and (3) Clairvoyance. The last two have not been separately treated. Perhaps they are merged in the science of touch (psychometry).

The Hindu yogis are of opinion that in each of the sensory organs of human beings including the mind there are finer and finer divisions to function in the regions of the various grades of matter. The physical eye functions in the physical world and similarly the finer eyes function in the finer worlds of matter. The same may be said with regard to the other sensory organs of touch, taste, smell and so on. But even as a physical body with sensory organs is to be developed and trained to use, the finer bodies and the sensory centres in them are also to be developed and trained for use. So a good deal of concentration and practice at the development of the sensory centres corresponding to the several sensory organs of the human body is necessary to be-

come practical psychics, and the development of those centres means the development of the bodies containing them.

How the various sensory organs are trained may be seen by observing children from their cradles. They gain experience in the use of their sensory organs of sight, hearing etc. by comparing and contrasting what they see, hear, feel, smell and so on in the psychical world. But a large majority of people have not properly developed centres corresponding to the physical sensory organs and even if they have, they are not trained and made use of. If this is clearly understood, then there would be no difficulty in understanding how some show psychic gifts while others do not. Those that have developed the faculties of the several grades of super psychical vision are clairvoyants and they are of different grades and capacities too. Similarly there are psychometrics, clairaudiens etc. of various grades and capacities. In this connection it may be mentioned that some people have the psychic centres in their super physical bodies highly developed and yet they are not able to show any psychic capacity in the physical world. On the other hand there are people who have their psychic bodies and centres but partially developed producing marvellous physical phenomena. The reason for this is not far to seek. The former has not gained by attempts the power of completing circuits or in other words the power to bring down into the physical world consciousness, knowledge and power from the superphysical world, even though that knowledge and power may be vast and of a very high

order, while the latter but with meagre development above, brings his faculties down below because he knows how to do it or in other words how to complete the circuit.

Though what has been stated above applies equally well to all psychic gifts, yet clairvoyance and clairaudience are more easily and naturally developed and brought down than the others. A great psychic has said that 'He who sees will also hear and he who hears will also see, whereby implying that clairvoyance and clairaudience' are closely allied and the development of the one brings about the development of the other.

Every object is said to possess not only a form peculiar to it in the physical as well as in the higher worlds, but it has also its peculiar sound and colour. In fact where there is any one of the above three, there are present the other two also. Form exists only with sound and colour and sound and colour can manifest only along with form and colour and form and sound respectively. But the psychic who has developed only one of the above faculties of perception fails to respond to the vibrations of the other two though they may be present along with what he sees, hears and feels. In fact those experiences do not exist for him. Thus a clairvoyant may not be a clairaudient and vice versa though these faculties generally go together unless some effort (perhaps a light one) is made and pains taken.

We have already stated in the previous pages of this book how the faculty of clairvoyance is developed and

manifested through crystal gazing etc. and let us now say something about the faculties of clairaudience, and perception of super-physical smell and taste.

Even as we have ultra-violet and infra-red colours in a spectrum not visualised to the same extent by all, there are also overtones in musical notes and finer and finer super physical sounds. It is said that extended vision is required to see the ultra-violet and infra-red colours. In fact there are infinite grades of finer and finer colours than those seen in the spectrum, flashed by forces and intelligences in the fields of finer matter not recognised by modern materialistic science. Colour is said to be not only the language of beings in the super physical world but also their characteristic general and special. No two men are alike in this world and similarly no two beings are alike in the super physical world and they each have a characteristic individuality generally distinguished by shades of colour tinging them.

There are super-physical beings belonging to the department of colour. There are hosts and hosts of such beings belonging to the departments of smell (scent) and sound. Even as we are assured of the presence of certain animals by the scent emanating from them, the presence of the super-physical entities can be sensed by the perception of the colour flashed, sound emitted and scent wafted from them in the super-physical world. In this connection it may be mentioned that the colour, sound and smell in the super-physical world immediately above the physical only perhaps, may be brought down

and translated into the language of the physical world consciousness.

All experiences and knowledge in and from higher levels of consciousness can in the physical world be only vaguely sensed by the use of the brain and the centres of consciousness in the subtler bodies just above the physical. Real knowledge and power in and from the various levels of super-physical consciousness can be had only in those regions in bodies suitable for functioning there. So advanced psychic knowledge is beyond ordinary mortals. All psychic knowledge and information human beings have, can only be those that could be brought to the physical world consciousness from regions not far removed. Herein lies the secret of infinite possibilities of knowledge after mukthi or liberation from the wheel of birth and death.

Super-physical knowledge that could be brought down to the physical plane may be had from the control over one of the entities over there. An entity belonging to the department of sound is called an yakshini. Similarly there are entities belonging to scent (smell), music etc. and they are called gandha-devas, Gandharvas and so on. One or other of these beings chances to influence or to come under the influence of human beings who through them manifest psychic phenomena of various kinds. But real clairaudience is not that of repeating what is told in the ear by a yakshas or yakshini. It is what is brought down by the personal development and will power of an individual or what is heard by a subject in psychic trance and communicated to those in the seance.

Even as a clairvoyant sees things that are taking place at distant places, a clairaudient hears distinctly the sound from, and conversations etc. taking place at, remote places. It is said that some clairvoyants actually make a tube of fine matter in the ocean of such matter pervading space everywhere and sees through it at the other end what is taking place in a particular locality even one would through and at the end of a telescope. Some clairvoyants see the scenes required in the Hridhaya Akasa (ether in the heart), since everything present, past and future is there. Some actually visit the place in their spirit and return with the knowledge of what they saw in a trice. Similarly a clairaudient may form a line of fine matter and receive sounds through it even as over a telephone wire. He may also by concentrating his attention directing his consciousness to the psychic centre in his subtle body and keeping it connected with the universal centre of sound, hear the sound from and conversation etc. at any place. He may also visit the place very quickly and return with the knowledge of what he heard there. Everything depends upon the stage of development of the psychic concerned and the method made use of.

There are super-physical sounds constantly emitted in space in its different regions of finer matter by the denizens of those regions as well as by the play of finer forces there. To hear and translate those sounds, a fine developed ear and the knowledge of reading those sounds are highly essential. A deva or an entity in the super-physical world flashes colours or series of colours

and unless one knows the meaning of those colours and their significance he cannot understand the deva. Similarly to understand super-physical language special training would be necessary.

Finer and subtler eyes and ears may be developed by one by practice of a particular kind even as we recommended elsewhere for the development of the finer and subtler sense of smell. Then he may see all around him forms of colours appearing and disappearing. These are either the denizens of the super-physical world or the forms of thought or emotion originating and persisting in those regions for a greater or lesser period of time.

Man's power to receive and respond to vibrations is limited whether those vibrations be of the sound variety, smell variety or any of the other varieties such as vision and so on. So he is not able to see, hear and smell super-physical sights, sounds and scents. But if he cultivates the receptive capacity of those vibrations he may be able to experience more and more of things super-physical.

Concentration on the respective centres is said to rouse the serpent fire (kundalini) and bring it to those centres and vivify them. Then the receptive capacity to super-physical finer vibrations and forces is enlarged and people become psychics of different kinds to wit clairvoyants, clairsaudients and so on. So a clairsaudient by directing his attention to sound vibrations brings down to the physical plane consciousness knowledge of sound from the higher levels. From what has been set forth, it should be clear that the art of clairsaudience also has vast

possibilities even as the other psychic arts have. Not only a subject could be thrown into mesmeric trance and while in that condition given suggestions to attend to super-physical regions of sound and furnish information, but a good psychic can by raising his own consciousness to higher levels by set practices gain and bring down to the lower levels higher knowledge of sound vibrations and their significance. It has been said that a clairaudient was able to read the thoughts of others using his capacity to receive sound vibrations of a super-physical kind. He heard through his inner ear the voice of the person whose thought he was reading, since as we have already stated that each thought produces simultaneously a form, a colour and a sound and a psychic by getting at any of these can get at the remaining also.

Even as there are different branches in the different departments of science and art, the science and art of psychism also have several departments belonging to them. Even as there are specialists in particular arts and sciences, there are specialists in the field of psychism also. We have clairvoyants, clairaudients, psychometrists and so on who have specialised in particular departments of psychic knowledge and art. The choice depends upon the temperament of persons practising psychism. So a clairaudient may do well to examine his temperament etc. and see which of the several departments of psychism best suits him and take to it. Having attained proficiency in that, he may then direct his efforts towards the other branches if need be.

CHAPTER XII.

PSYCHOMETRY.

Of all the fascinating psychic subjects, the most valuable and perhaps of varied interest too, may be said to be psychometry. It is no doubt true that clairvoyance is the subject most commonly resorted to of all the psychic subjects and it is perhaps considered to be the most popular of them. But all clairvoyants—except the ancient Rishis of India who practised successfully the concentration of their will power in the Akasa (ether) in the heart and saw visions there—have to make use of some object or other to steady their gaze upon. They generally chose a crystal, a cup filled with clear water, a mirror, a drop of blood, Anjanam (a black dye) etc., to concentrate upon and became dead to all external impacts. It has been said that they became deaf to the bellowing of the elephant as well as to the buzzing of the silver fire-fly. But the science of psychometry and its application as an art do not refer to or make use of any of those things.

It has been found that many of the clairvoyants are not able to manifest their powers unless they are in their favourite spot or seat with their favourite crystals etc. before them. This is what it should not be. An expert clairvoyant should be able to see visions at any place and at any time with any object to gaze upon or with no object at all even before him to serve the purpose of a

medium. The ancient sages of India were able to do this effectively and it is said that all psychometrists could use their gift even as those Rishis did, at any time and at any place without any special medium at all. All that they required was a bit of any substance whose history was to be read. With that to become enrapport with, they could read not only its present, past and future history, but also the present, past and future history of its surroundings even. The gift of psychometry is easily acquired if proper pains be taken. It gives one historical and scientific information first hand and reliable. Everything connected with any object or with any person can be correctly and clearly found out by him and given out to others. In fact nothing is hidden from a psychometrist, and there is nothing he could not discover—if he but make up his mind—not only of this physical world but also of other super-physical worlds as well.

It has been said that there are centres of consciousness everywhere, but circumferences nowhere. So every human being is a centre of consciousness, but the area covered over by that consciousness depends upon the development of the centre concerned, or in other words the position of the circumference varies with the power of the centre of consciousness—the soul in psychic parlance. From what has been set forth above, the origin of the word psychometry should be clear to the readers of this book.

The word 'psyche' is a Greek word, and it means the 'soul.' Everyone knows the Greek word 'metre' and its meaning measurement. So the expression psychometry

is coined to denote the extent of knowledge possessed by the soul or in other words the position of the circumference with regard to the centre of consciousness namely the soul.

It has been said that the great mystics of the world became 'one with nature', a very expressive phrase indeed. They not only became enrapport with the various objects of nature, but they also became one with those objects with distinct consciousness of their own. They retained their individuality and at the same time felt the same feeling as the objects they were enrapport with were feeling, by reason of their ensouling the souls in them.

The Hindu yoga treatises have laid down for practice the following stages namely (1) Yama, (2) Niyama, (3) Asana, (4) Pranayama, (5) Pratyahara, (6) Dhyana, (7) Dharana and (8) Samadhi. In fact the above eight are said to be the eight angas or limbs of yoga or in other words the means of attaining complete union with all nature to wit God. The expression yama means the restraint of the appetites. Niyama means systematic religious observances. Asanam means the position or posture of the yogis. Pranayama may mean either the breathing exercises or the control and exercise of the mind. (Mind and breathing are related and go with each other.) Pratyaharam means restraining the senses. Dhyanam means silent meditation. Dharana means fixing the mind on a member or a portion of the body for example the tip of the little finger or the spot between the eye-brows and Samadhi

means silent contemplative worship of God everywhere in nature.

Steady strenuous practice in the art of yoga bestows upon one the gift of psychometry and he is then able to read the history even of the most commonplace object as well as that of a very exalted one. But to get at the practice referred to above to develop the power of psychometry thereby and to make use of it, a disciplined and well regulated life is necessary. Mind and body must be kept scrupulously pure and healthy, and stimulants of all kinds should be avoided. Complete suppression of the passion is said to bring about the union of the individual spirit with the universal spirit and it means the knowledge of everything in the universe.

The several customs of the Hindus are said to be based on spiritual truths and welfare and they are told to offer prayer to God facing the east in the mornings and the north in the evenings and at noon. The time chosen is that before the sun becomes visible in the mornings, while the sun is directly overhead at noons and while it is about to sink in the west in the evenings. A psychometrist may do well to take this advice and have the room where he experiments upon, pure and clean well ventilated and lighted. Music and delicate perfume and colours are said to be favourable for all psychic purposes provided the proper ones are chosen.

Though the above conditions are recommended in the beginning, they are not necessary when one has secured the gift completely. He may then be able

to use it upon any occasion and in any situation he may happen to be placed in.

We have already explained elsewhere that psychometry is the art of sensing the history of any object and the surroundings connected with it. The history and everything connected with an individual can be got at and described by the power of psychometric gift. What a psychometrist needs for the purpose is a bit of anything that had remained in close contact with the body of that person. Even a letter written by him may be sufficient for the purpose. A lock of his or her hair is perhaps best suited. The magnetism of the person with which the objects are charged with, serves the purpose of becoming en rapport with that person and then narrating everything connected with him stored in his sub-conscious memory. When any object is to be psychometrised a bit of that object would be enough for the purpose.

Everyone knows that the forehead is the seat of memory. So an individual when psychometrising presses the object given to him against his forehead lightly, closes his eyes to shut out external sights, and by an effort of the will becomes deaf to all external sounds etc. also. He or she is then able to see with the inner vision of the spirit and describe things about and connected with the object. The scenes are seen passing before his or her spiritual vision even as scenes pass in a cinema exhibition.

The historical events connected with an object may be brought under present and remote heads. To get at

the events belonging to the remote period, the object brought is placed just in level with the eyebrows and psychometrised. The higher and higher levels would, furnish information belonging to events that had taken place nearer and nearer the present time.

It has been said that a psychic student once asked his teacher about the statement that even inanimate objects had consciousness. To remove the doubt from his pupil's mind the teacher took him to a rock and there by the marvellous psychic power he possessed, he embraced with his aura not only the aura of his disciple but also that of the rock. Then by bringing their consciousness to the level of the consciousness abiding in the rock, the master was able to make his pupil feel the consciousness of the rock retaining his own consciousness at the same time.

A passer-by gave the rock a blow with his hammer. The consciousness within it responded to the vibration due to the blow and expanded. The disciple then understood that wind and rain and other external impacts helped the consciousness ensouling the rock to expand and evolve and when the limit of growth possible was reached, the rock crumbled to powder and the liberated consciousness went to ensoul perhaps a more suitable form—a plant for example—for its growth and development.

The above description is given to show that all objects both animate and inanimate have their own individual *aura*, a mist-like aggregation of emanation from

them. This aura has in it the record of everything connected with it, its experiences, associations etc. of every kind. In fact all transactions are spontaneously recorded in it. It is its page in the huge account book of nature. It resembles a photographic negative of marvellous power retaining all passing scenes even in it. Furthermore, it is constantly sending out copies of all scenes recorded in it without losing the power and strength it possesses. In man this record goes by the name Karma or Karmic record.

The copies of scenes that are being sent out are attracted and retained by everyone of the objects and bits of objects, and thus we see that in every fragment we have not only its record but also *the universal record*. So the complete history of the whole universe is in every tiny speck. Verily God is in everything huge and small! Herein lies the secret and rationale of psychometry.

We have stated already that a psychometrist gets a bit of an object that had remained in close contact with a person's body to psychometrize him. Here that object is soaked with that man's magnetism and as such has in its aura the aura of the man himself in miniature sending out emanations (copies of scenes) in its turn. Getting at that aura or the emanations from it, everything connected with the man is described. This explanation of a single case would be enough to make one understand the rationale of psychometric phenomena.

A psychometrist has become highly sensitive by his development, and thus he is able to draw from the sub-

conscious field of nature the scenes he wants and describe them. The emanations from the objects used to psychometrise, furnish him with the power—owing to his extreme sensitiveness to describe everything connected with those objects—to wit their appearance, nature, history and so on.

In describing the constitution of the human bodies in a previous chapter, we made mention of the causal body and the emotional body. The emotional aura may be taken to be the medium through which the character and history are read by a psychometrist. We have stated that the several emotions and desires are indicated by the flashes of colours. So the colour flashed out of the object used to psychometrise when sensed by the psychometrist would give him the right clue to describe the character etc. of the person whose object is used to psychometrise him.

An aura of an occultist is said to be milky white since all his passions are perfectly under control. So nearer the approach to this standard of whiteness of the aura, the lesser would be the person the slave of his passions.

The white light of the sun has in it all the seven colours of the solar spectrum namely (1) Violet, (2) Indigo, (3) Blue, (4) Green, (5) Yellow, (6) Orange and (7) Red. An object appears white because all the seven colours of the light falling on it are reflected to reach our eye. An yellow object absorbs all the colours of the white light falling on it but the yellow which it reflects.

The same may be said with regard to the other coloured objects also. But these are material colours belonging to the several kinds of matter of the physical world seen by the eyes of human beings, whereas the colours sensed by the psychometrist from the aura of finer matter belong to super-physical region and are due to the vibrations of light of that region falling on the aura and absorbed and reflected therein and therefrom.

Every colour has its own rate of vibration and auras have different capacities for absorbing and reflecting particular rates of vibrations. This depends upon the centre the source of the aura to wit the man or the object. If the aura reflects the yellow colour it means that it has absorbed all the colours but the yellow which it reflects.

With the development of the character of an individual, his aura which was of a milky white colour in his childhood receives tinges of colours such as blue, green, yellow, red, brown, black, grey and so on. These as reflections indicate the nature of the man and hence are of great importance for clairvoyants and psychometrists to read character etc. The fundamental means of expression of the souls and their development are through colours a fact never to be lost sight of.

Black colour is said to signify sorrow, hopelessness, negation etc. It is a colour that absorbs everything. May be said to be an unfavourable indication. The colour brown is said to signify selfishness and is generally considered not at all a good colour. Deep coarse red colour

signifies passion, trouble, sensuality. If it be very dark then it indicates bloodshed and murder. Fine pure red or pink shows the love of nature while orange indicates glory and renown. Yellow is a colour indicating joy and intellect when fine. When dark and muddy it indicates jealousy and lack of the virtue of straightforwardness. Green is the result of blue and yellow, and coarse green indicates depression, anxiety, melancholy, etc. But finer shades of green shows victory, success, cheerfulness, etc.

Pale blue shows intellect, spiritual gifts and the desire for knowledge and enlightenment.

The violet the most exalted of the colours is said to indicate high spirituality.

A psychometrist by seeing or sensing the above colours can indicate the character etc. of an individual. He can by seeing through the physical body of one, force out the hidden secrets of his soul. He can learn the truths which his spiritual body lays bare before him. The passions, the sins, the morals, the aspirations, the principle thoughts and aspirations etc. of one whether present, past or future are seen by a psychometrist as clear as daylight.

Though a psychometrist may always see the colours of the aura, yet he is said to sense them by the feeling of attraction and repulsion aroused in him. Experience and practice generally give him the power to get the right information about the person psychometrised.

The causal body does perforce furnish the psychologist all knowledge concerning the person or the thing he is engaged with.

As colours and their vibrations have everything to do with the art of psychometry, a student in the art may, with advantage, experiment with colours after having studied and gathered everything possible about them.

People are said to be attracted or repulsed by particular colours, sound, smell, taste and so on according to their temperaments. This information may be pressed into service, if need be, to alter the lives of individuals by forcing upon them desirable colours, tastes, etc.

In this connection what is laid down in the Chamber's Encyclopaedia under colour may, with advantage, be quoted.

"Infinitely various as are the colours or tints exhibited in colouring, it is remarkable that they all result from the combination of the three simple or as they are called primitive or primary colours—*Red, blue and yellow* compounded in various proportions either in twos or all three together. These three colours produce every hue in nature or in art, every tint that is physically possible. First when combined in twos, they produce the three secondary colours, that is to say, blue and red make purple or violet; yellow and red orange; blue and yellow green. The grays and browns again are compounds of all the three of the primary colours in unequal and varying proportions."

"Complementary colours are the colours or colour which with any colour or colours mentioned make up the three primary colours which constitute white light. Thus, if the given colour be a primitive, one its complementary colour is composed of the other two primitive colours; *e. g.* the complementary colour of blue is orange—red and yellow. Again, if the given colour be secondary, its complementary colour is the remaining primitive colour. Thus, the complementary colour of green—blue and yellow—is red." "Contrast of Colour is either simple or compound. Each of the primitive colours forms a simple contrast to the other two. Thus, blue forms a simple contrast to red and to yellow. But if red and yellow be mixed together, the complementary colour to blue will be produced *viz.*, orange, which is the most powerful contrast that can be made to blue."

"Colours are terms derived from the corresponding sensations which they are supposed to produce. Blue is said to be a cold colour, and orange a warm one, whereas red is neither warm nor cold. Without supposing colour-blindness, however, it seems very possible to imagine that in this respect the same colour may, from association and other causes, produce different sensations on different persons." Some psychometrists exercise their art while in hypnotic sleep produced by a competent individual kept for the purpose. While in that condition they are able to obtain the results for the reason that the objective mind is stilled in sleep leaving the subjective one free to recognise the finer elements surrounding it. From this it may be said that psychometry is nothing but clairvoyance. In fact psy-

chometry is closely linked not only with clairvoyance, but also with the other psychic arts such as Telepathy, Clairaudience etc. as well. There are no separate watertight compartments for the several psychic arts. We find the elements of one of the psychic arts in the others also in a greater or a lesser degree. But we may say as regards psychometry that it has a close relationship with clairvoyance and telepathy. Even as symbolical visions are seen by a crystal gazer in a crystal, a psychometrist also sees or senses at times symbols in connection with people psychometrised. As those symbols are to be properly interpreted even as dreams are interpreted, the following explanations may be of great value to the students of the art of psychometry.

We have already given directions to facilitate the interpretation of colours except that of white which is said to indicate infancy, purity, spirituality and search after divine knowledge or wisdom. Now coming to the symbolic visions that may be seen by a clairvoyant psychometrist we may say as noted hereunder.

If a psychometrist or a clairvoyant crystal gazer sees white clouds in the inner vision or in a crystal, then it means either good or an affirmative answer to a question. But visions of black clouds are to be regarded as unfavourable. Ascending clouds may be regarded as affirmative answers to questions put while descending ones indicative negative answers. A bull's head is said to indicate wealth while the vision of a lion, love and passion and that of a serpent, wisdom, cunning or secrecy.

A balance when seen indicates justice while the vision of an eye, spiritual guidance and perception.

Bottles and glasses are generally said to indicate pleasure and dissipation while a key, secrecy and its revealing. Bones are symbolical of death and mourning while an open book indicates knowledge. A bow and arrow symbolise independence or long journey while a heart indicates kindness, affection, generosity and other similar virtues. The sun denotes happiness and prosperity while the vision of the moon indicates deception.

Stars are symbolical of loss, hypocrisy and calumny while the earth in a vision symbolises success. Steps leading to a place with a light seen ahead indicates success by symbol and the same steps in the absence of light, forebode failure in undertakings.

The sight of the flower *rose* in psychic vision betokens love and that of the flower *violet* indicates motherhood.

Any white flower seen may mean either that the soul is an advanced one or that the spiritual gifts are being unfolded. Corn symbolises prosperity and plenty, a hammer, action, energy, surprise and a naked woman, even as the symbol the flower *violet* indicates motherhood.

A priest in vision is symbolical of caution, foresight and prudence.

Clear water symbolises insight and revelation while muddy water indicates scandal and disgrace. Fire

sword and a broken wall symbolise respectively retribution, vengeance and discovery respectively. The last vision namely that of a broken wall may symbolise also conquest over elementary forces in the case of an advanced Ego.

In addition to the above symbolical interpretation of visions, Mr. O. Hashnu Hara gives the following particulars also regarding numbers seen by a psychic through his inner vision.

The number 54 signifies trouble and mourning, 37 and 44 joy and glad tidings, 9 protection, 2 a condition of sluggish inactivity in which a person will lie down to be trampled upon or to be ridden over roughshod, 5 re-union after a long separation; 12 bondage or a condition in which a man or a woman is powerless to act for good or evil, but is rather the victim of circumstances and not a free agent; 8 motherhood and 27 grievous disappointments. In conclusion it is said that to every event which can happen to man in his life upon this planet there is a definite number affixed. In fact birth, death, sickness, marriage, gain, loss, travel, joy, sorrow, faith, treachery, war, love, trade, society, independence, slavery, gambling and law and even feasting and drinking could be indicated by numbers, colours, objects, alphabets etc. So vast is the subject and tremendous the possibilities of symbolical psychic visions, it is not possible to elaborate upon them in this chapter. But there is the record of this interesting theme of symbols in the akasic record or record in the etheric light and a psychometrist by becoming enrapport with it may bring down a good

deal of useful information. But what is said by Mr. O. Hashnu Hara regarding the interpretation of numbers may prove helpful and so it is quoted here.

"By adopting a definite system of interpreting the numbers, the psychometrist will often find himself able to clearly elucidate matters which are not revealed to the ordinary sensitive."

"You seldom 'sense' number. A number may flash into your mind now and again without your spiritual vision actually seeing the figure, but more often the numbers will appear more or less clearly before your closed eyes, sometimes alone, sometimes upon a lurid background of colour."

"When colour and number combine then the interpretation of the one must be to a certain extent modified or intensified by the other."

"Say 37 on a pale rose background would mean a pure self-sacrificing love or friendship; and 37 on a background of lurid red or crimson sensual passionate love.

"37 on a black ground hopeless love."

"37 on a brown ground possibly love of money, and on a dirty yellow ground a love spoilt by jealousy, and so on through the various meanings of colour."

"Again the number 4 signifies realisation—but if the psychometrist sees it upon a background of colour, he can then judge as to the nature of the thing realised. For instance against a deep violet background, it would mean divine realisation; against a blue background

intellectual realisation, against a grey blue colour, the realisation of something feared and so on through the whole scale of colour."

"54 against black, mourning, against scarlet loss of honour, against orange loss of money, against green, loss of position and so on as before."

As Mr. O. Hashnu Hara says in his booklet on psychometry to which we are indebted for a good deal of information furnished in this chapter, the few points given indicate in what manner the psychometrist can apply number to his own particular work. Further, there is also the possibility of scent and sound in this direction even as the forms, colours and numbers do possess. It is for the practical psychometrist to use his intelligence and intuition in realising them. Experience and the power of the spirit behind him would put him in the proper way. Once the inner faculties are aroused in any of the directions namely scent or sound or colour or form, number or symbols, the psychometrist may be quite sure that he would grasp the various significations sooner or later provided his aim is good and not bad. Thus it has been said by the wise of old.

CHAPTER XIII. SPIRITS AND THEIR WORLD.

Though all nations have belief in the existence of super-physical worlds of spirits, yet very few have elaborate descriptions of them and their denizens given them. The Hindus recognise 33 crores of devas and 48 thousand Rishis besides many other beings as stated in their sacred books etc. Their existence is considered to be very essential for the existence of all animals and plants even as animals and plants of this physical world are quite essential for them. Human beings are expected to nourish them by means of sacrifices in which etherialised physical matter is offered to them to absorb and they in their turn cause rainfall and other natural arrangements for the growth and development of plants and animals.

The most commonly known super-physical beings are the spirits of the five elements fire, air, earth, water and ether. These elements should not be confounded with the physical elements of those names. Just as there are these five elements in this physical world there are also said to be these elements in all the seven worlds described by us in a previous chapter of this book. Thus we have 35 regions having conscious beings and of those, ordinary human beings can know only what they see on earth, and in water and that too to a very limited extent. There are said to

be spirits in the very bowels of our earth and they rarely come out to the surface of the earth. Even as certain fish and other aquatic creatures in the oceans do not leave their levels and come up, these creatures also are said that they confine their wanderings to particular levels inside the earth.

Nature is uniform. The physical earth consisting of the densest kind of matter affords abiding places for men, animals and plants as well as for minerals. The sea affords abiding places for various kinds of aquatic creatures. Hence it follows that the regions formed of etheric matter, emotional matter, mental matter and so on should also have conscious beings dwelling in them. Those conscious beings are the super-physical entities of different kinds. Thus we see that there are etheric entities, emotional entities, mental entities and so on, and yet we are not able to see them since their rates of vibrations are quite different from our rates of vibrations.

Every tyro in science knows that what one sees, hears or smells are nothing but the receipt of vibrations of a particular kind emanating from a particular place or places. But the receptive capacity of an individual is very very limited. It may be said to be a very tiny fraction in infinity. So he is unaware of the existence of a very large number of beings, things, colours, smells, etc. in nature.

Let us take the illustration of modern gramophone to make our above statement clear. We hear the voice of

a man or a woman who no longer exists, due to the receipt of a certain number and grades of vibrations through the timpernum of our ear. A man who is deaf is not able to hear any sound because his receptive capacity is gone on account of his defective ear. So it is clear that there may be sights and sounds and scents immediately around us and yet we may be quite unaware or unconscious of them because of our limitations in our receptive capacities.

Let us take the case of a man who, let us suppose, is water blind. He could see everything else but water. If he stands on the sea-beach and views the sea, its waters would be non-existent for him. But he would see innumerable kinds of aquatic creatures like fish etc. existing in empty void. Human beings are exactly in such a position. Instead of being water blind, they are blind to several oceans or regions of matter in which conscious beings live and move and have their existence.

Everything in this physical world swings in a ocean of ether even as aquatic creatures in an ocean. Being *ether* blind, human beings do not understand it. Further even in relation to other regions they are blind not only to those regions themselves but also to everything existing in them.

Human beings can come into contact with the entities etc. of super-physical worlds either by the process of materialisation resorted to by the super-physical entities in those regions or by yoga practice etc. of men in this physical world. In the

former case, the entities gather round the grosser matter and thus make themselves visible to entities in the lower regions to wit human beings and others. Herein lies the secret of persons appearing and disappearing in space (Anthardhyanam) spoken of in the Hindu puranas etc. Several sages like Niradha ordinarily living in the higher super-physical regions and said to have appeared before the rulers of the physical world, gathered round them grosser matter and thus made themselves visible to the people of this earth. The trinity Brahma, Vishnu and Rudra are spoken of as appearing before their devotees. Here too we may presume that the process of materialisation was being resorted to though such mighty beings may resort to several other means, for example optical illusion and so on. The words Maya and Mayavi are often used in the Hindu puranas meaning thereby only the appearance and disappearance in space of one using the power of materialisation. The various Astrams said to have been resorted to and used in ancient warfare are nothing but materialised thought-forms hurled in space. The same may be said with regard to the creation of beings by lord Siva, Vishnu, Brahma, Shakthi and others. By their intense power of thought they formed and then materialised thought-forms.

Wherever there is consciousness, there is matter. So every entity whether human or otherwise must have a material envelope always to be conscious in. The nature of the envelope determines an entity's consciousness. A physical envelope gives physical world consciousness. Similarly consciousness in the emotional

and other higher worlds is derived from the possession of envelopes or bodies suitable for those regions.

Let us take the case of man. We have authority for the statement that he must be conscious somewhere or other, in the sacred book of the Hindus the Bhagavath Githa. So if he casts away his physical body by physical death, he must have another body to be conscious in and contact matter. That body differs from the physical in being finer. If he chooses to cast aside that finer body too, he must have another body perhaps finer than that to be conscious in. So a human being can by the change in his body change the nature of his consciousness. What is said with regard to human beings may be said to apply to every conscious being in the universe or in creation. Hence it follows that one and the same consciousness can function anywhere provided the necessary development and power is gained.

When once the above fact and the almost infinite possibility for human souls to experience knowledge in and from various regions of the universe are grasped and understood, the terms 'spirits' and 'spirit world' should perforce be clear. The finer ingredients of anything may be said to be connoted by the expression 'spirit', and as such the finer grades of matter than the matter of the physical world may belong to that category. Hence we have several varieties of spirits or entities belonging to several regions composed of rarified matter in the universe.

A solid becomes a liquid when proper heat is applied to it. The liquid may be converted into a gas and that

gas again into still finer matter called ether. The super-scientists say that the substance ether can be reduced to still finer variety of matter and so on. Thus we see that there is the possibility for matter to undergo many series of changes from grosser to finer and finer kinds of matter.

Let us take another simple example say water and the changes that may be brought about in it. A quantity of water may be converted into either the solid ice or the gaseous vapour. The vapour may, if need be, be changed into either water or ice by the application of appropriate forces to wit sufficient reduction in its temperature. Thus we see that invisible substances like water vapour may be brought within the receptive capacity of human eye or in other words one can be made to see finer matter by bringing its particles closer together. This process goes by the name 'condensing' in the physical world, but in the super-physical world, when applied to super-physical matter, it goes by the name materialisation.

A spirit or entity in one of the regions of the super-physical world has matter of that region in his body. When he wants to descend into the lower regions, what he does is either bringing the particles of matter composing his body closer or the gathering of the matter of the next region around him by the exertion of force from within. The latter method is the one generally resorted to. The *anahardhyanam* or the appearance and disappearance from and into space is nothing but this gathering round one's super-physical body or bodies

matter belonging to the physical world such as ether and so on. This gathering is called materialisation and it is of three kinds namely (1) Materialisation visible but not tangible (2) Materialisation tangible but not visible and (3) Materialisation both visible and tangible.

In the first of the above three cases, one can see an entity or object before him but he cannot feel it. He may, if he tries to grasp it, grasp only space and not matter. In the second case he may feel the contact with the entity or matter but not see it. He may feel some one touch him or shake hands with him without being able to see him at all. But in the third case where there is a large force exerted from within one can both see and feel the spirit or spirit object before him clothed in grosser matter belonging to this physical world. A spirit or an entity belonging to the spirit world need not necessarily materialise the whole body. Any portion for example the forefinger and the thumb or the face only at times may be materialised and thus made visible to one in the world below. We have heard of apparitions of hands only carrying torches and lights and it is due to this materialisation of the limb—hand—only by or of the spirit.

A human being is a spirit when the physical body is cast off after death. He lives in one or other of the spirit worlds and he is then subject to the laws and conditions of those worlds. A good deal of the knowledge of and experience in these worlds are necessary if one desires to live there successfully even as it is necessary for the human beings in this physical world to do.

We had already stated elsewhere in this book that there are seven recognised spiritual regions with subdivisions in each full of conscious entities, and human beings have temporary sojourn in one or other of the last three. It has been said in books connected with the subject that human souls when they reach the third or the mental level are more or less self-centred unless they are specially trained and devoted to the service of helping the entities in regions below. The ordinary souls reaching one or other of the mental levels are absorbed in contemplating their own thought-forms and in working in, at and through them. They generally live and move among their own thought-forms. But there are also souls abiding there and they wander through the regions of thought-forms of several other souls delighting in or receding from those agreeable or disagreeable according to their temperaments.

From what has been set forth above it should be clear to our readers that the various super-physical entities or spirits are either those belonging to them or those having temporary sojourn there like the human dead.

Taking those belonging to those regions naturally, they rarely interfere with human beings directly unless drawn into or forced by human will and efforts. They then influence human beings either for good or for evil. As they know how to manipulate the nature's forces playing in and around them to bring about specific results in the physical world, they help those whom they serve by bringing about marvellous physical happenings

or phenomena for their benefit. They create physical objects, transport objects from one place to another show where treasures are hid and so on according to their nature and habit. There are what are called Gandha-devas and they create particular scents either in a concrete form or in abstract. They either make the people feel the scents such as those emanating from certain flowers or create solid powders impregnated with those scents.

The class of entities going by the name Gandharvas can waft strains of invisible music to the physical world from the regions above, even as music brought out from a gramophone in this physical world. We have seen the invisible forces electricity and magnetism and even the mental force manifested through or upon physical objects. A tram car is propelled by electricity and musical notes etc. are wafted by bringing about certain rates of vibration in the etheric waves. Here we require mediums like the dynamos, wires etc. and the gramophone with its plates. But these are not necessary if one knows how to manipulate the higher forces of nature and set them on physical objects and matter. The whole planetary system and every kind of matter is set in motion only through invisible medium. The space is full of scent, colour, sound etc. in abstract or in a very fine state and if one knows how to materialise or reduce them to coarser states by using the cohesive forces of nature, he can create in a trice any colour, any scent or any sound (music).

A super-physical entity has by nature been given the power to manipulate the forces in their region

and they are doing it every moment. The beautiful colours of the flowers as well as their fine scents are but materialised finer colours and scents. The materialisation is brought about by super-physical entities only. Every plant, tree and creeper is crowded with these invisible beings and they are engaged in building laboriously the various portions of them even as swarms of bees are found engaged in building their honey combs and in gathering and storing honey in them. Even as men deprive the honey bees of their honey, they deprive these super-physical beings of their flowers, fruits etc. when they gather them for their own use. They feel resentment against human interference with their work even as the honey bees etc. do when disturbed. In fact it is said that the lowest classes of super-physical entities hate human beings because of the destruction brought about by them in the vegetable kingdom.

The wise sages of old knew how to get what they wanted from the vegetable kingdoms without displeasing the spirits engaged in building them. They recited certain mantras requesting those spirits to permit them to gather the flowers or fruits they wanted and they invariably granted their request and left the flowers or fruits they were engaged upon. Even animals are said to have yielded particular portions from their bodies to be offered as sacrifices without feeling any pain. Certain incantations had the power to render portions of the animal body incapable of feeling the sensation of pain and those portions were removed and offered in fire as sacrifices while the animals themselves were able to live and carry on their functions without the parts taken

from them till they were formed once again. This astounding fact may not be so very astounding after all if the extraordinary powers possessed by those wise sages were properly understood. The various organs of an animal body carry on their functions using super-physical nature's forces behind. When those forces are stopped from flowing to a particular portion or limb of the animal body, that portion becomes lifeless and hence removed easily. There is nothing very extraordinary in that. But the animal living without certain vital organs may be against the possibility of such a fact taking place when the science of physiology is brought into application. But it should not be lost sight of that the sages had extraordinary powers of doing things and consequently physiologists cannot understand the 'how' of the things. We have the statement that a Rakshasa was able to convert a brother Rakehasa into a goat, slay him, cut him into pieces and cook him into a delicious dish of food to be offered to an unwary Rishi who after having eaten of it became in his turn the eaten. The Rakshasa who was changed into a goat to furnish the flesh to feed the sage which referred to was able to reform himself inside the sage's belly and come out of it tearing open the poor Rishi's body and cook and eat the flesh of the slain in company with his friend !

When the above statement is considered true and is believed in, then the possibility of an animal living without vital organs is not so wonderful after all. It has been stated that only a few years ago an old woman

gathering dry sticks for fuel was taken pity on and given a root to eat by a Rishi and she was hale and hearty from that moment and very strong (even as a strong maid) for many years. In fact she lived and died without the pain of hunger and thirst and any attempt at satisfying them! This is not what is drawn from imagination but an actual recorded fact. Hence it is quite possible for the wise to make animals live and carry on their functions even when some of the vital organs are removed.

Even as people are commonly associated with their immediate neighbours, the human beings have their associations ordinarily with the denizens of the regions immediately above. Those regions may be said to be the etheric and the emotional regions and the entities themselves etheric and emotional entities. The most common psychic phenomena like the lifting of objects by invisible agencies, spirit rapping and so on may be traced to the etheric region and the entities belonging to it. Control over one of those entities either by means of bribes or force gives one infinite benefit of the physical world. He can command wealth untold and vast influence over many of his fellowmen by the wonderful super-physical phenomena he could show them. Some of the etheric entities can create in a minute small flowers, scented powders etc. Some can bring flowers, fruits, etc. from distant places in a second. Some can bring to specified places objects pointed out to them. One or two illustrations may make the above statements clear to the readers. More of them will be given if possible when dealing with

the subject of Apparitions and Ghosts in the ensuing chapter.

Once there was a magician or rather a dabbler in witchcraft and he knew how to make a black dye using certain loathsome ingredients. Even as ants and flies are attracted by honey and similar sweet substances, some of the worst types of etheric entities are attracted to the dye of the kind referred to above and consequently to the man having it in his possession. He is then able to exert certain influence over them and they carry out his directions expressed by his words or thoughts. This man had a few of the entities at his beck and call and he often bribed them with animal blood and odour of toddy and thus managed to have effective control over them. He was a terror in the village he lived in. When he was in need of money to buy sheep or toddy to satisfy his servants the loathsome entities referred to, he simply approached a particular individual and asked for well—a few rupees. If he paid the amount asked for forthwith it was well and good for him. Woe to him who did not comply with his request! The rascal would take a bit of the man's dung on a small chip of wood and place it somewhere in that man's house say in the roof. This is a signal for the entity his tool to act and it would act splendidly. From that time forward the food served to that man would be converted into or rather appear to be human dung!

Driven to desperation he would run to the wizard and pay whatever he demanded to free him from the

difficulty which he would do readily by having the chip of wood with the coating of the man's dung removed and burnt!

Once this fellow was requested to show some phenomena as soon as he arrived at a place at about 9 o'clock after sunset. He readily consented and went to a small shop near with a bit of the magic dye in one of his fingers. The shop-keeper was about to close his shop but this man wanted to buy some sugar-candy, sugar, etc. and so he showed him samples of what he had in a wooden shovel. The wizard touched the articles and came away without buying anything having said that the quality was not good!

Then began the exhibition of the phenomena! The fellow clapped his hands when lo! lumps of sugar-candy began to rain down from different parts of the place!

Another clap of his hands and there was a heap of sugar at a corner of the hall where the phenomena was being shown!

The poor shop-keeper found to his dismay next morning when he opened his shop door and examined the pots that contained sugar-candy and sugar *that they were quite empty!*

The wizard before closing the exhibition took a pencil from one and with that scraped from his dirty body over a book some powder which when examined proved to be a very fine scent in that form! Here I may add that the pencil itself retained in it the scent for over six months!

The wizard was a dirty fellow whom nobody would care to touch and further he was extremely poor and was always clothed in rags! It is doubtful whether he had enough to eat every day! All his earnings went to satisfy his tools who at any time may turn against him and perhaps kill him!

In the above example we have an illustration of coaxing the spirits to get what one wants to be done. In the following, control over one is illustrated, and it is as follows:—

There was a wizard considered a very clever fellow and he had a number of students under him. One of them begged him so hard to teach him how to gain mastery and control over one of the spirits and he was a foreigner. The guru thereupon gave him a manuscript and told him to sit in a room sprinkled over with the blood of a sheep between 12 to 4 P. M. at night and be engaged in reading the portions marked. The disciple had to repeat the process for four consecutive nights and he should not be moved by anything he saw or heard since there would surely be illusions created by the spirit or spirits sure to come there attracted by the sheep's blood and be caught in the forces set by the reading from the manuscript.

On the first day the student did as he was told to do and while he was absorbed in reading, he thought that huge waves of water were about him and that they might at any moment swallow him up. Remembering what was told him by his *guru*, he remained undaunted and at four

he was rid of the troubles of the illusion. He safely passed through the water test since the illusion of masses of water is the one ordinarily resorted to by certain classes of spirits.

Even on the second day the same spirit attracted by the blood came there and was caught in the force. Being unable to escape, it wanted to distract the student's attention by creating an illusion and thus remove the force holding it created by the reader's sustained reading.

Now the student thought that a huge fabulous snake came slowly wriggling its huge coils towards him. Then it began to enfold him in its slimy rings. Being a man of iron will and strength of body and mind, he was unshaken in his resolve of going through the portion allotted to be read till 4. P. M. When that time was reached everything disappeared and he was all alone seated in the room ghastly in its appearance from the gouts of gore of the slaughtered sheep found here and there more or less prominently.

The third test was one of fire and the disciple passed that also safely. He was undaunted by the illusion of huge sheets of flame enveloping him from all sides as well as from above and below. He was in fact able to thwart the spirit in its three attempts at intimidating him and thus scaring him away. But the spirit had a fourth trump card to play and it played it on the fourth day, scored a success, as will be seen from what is described below.

The disciple had a dearly loved niece and he had that day received a letter stating that she was very ill and bed-ridden. His mind was ill at ease and he had often dwelt upon the picture of the child on the sick bed wan and emaciated. The thought-form created by the student was enough for the spirit to know the vulnerable point in its adversary. He may not fear illusions of animals, fire and water. But human affection was altogether a different thing!

Filled with grief as he was, he did not give up the procedure to be followed during the night. He was in his seat as usual in the blood sprinkled room pouring over the manuscript after mid-night when lo! he heard a groan. Yes! it was a groan from his dearly loved niece! Forgotten for the moment was the injunction of his guru! Forgotten was the motive with which he was there reading and reading seated on the gruesome floor! Yes! He saw before him a low couch whereon was stretched the body of his niece and she was about to die or she is dead already!

The poor fellow forgot where he was and his surroundings. He thought that he was at home in the room quite familiar to him!

With a shriek, he left his seat and hastened to the side of the couch whereon his niece lay! Everything disappeared in a trice, the couch and all and where was he who would gain mastery over the spirit? He was in the middle of the room away from his seat gazing at the place where he thought he saw his niece on the

couch. The time was not yet one o'clock! He had lost the game and the spirit had won it!

He picked up the manuscript from the floor whereon it had fallen and sought his couch. He attempted to sleep but he could not woo it. He lay awake thinking and thinking!

Soon after day break, he returned to his guru and told him what had happened.

Looking up the manuscript returned to him, he slowly shook his head and said "you have been a fool! It would have become your slave for life if you had but not succumbed to its last trick! You had almost mastered it!"

So much may be said regarding etheric spirits naturally belonging to particular etheric regions and how they—at least the lowest types of them—can have relationship with men. But the spirits belonging to the higher regions of emotion and mind do also at times establish relationship with human beings. We have plenty of examples in Hindu works dealing with the subject. Entities of super-physical world have had vicarious enjoyment of carnal pleasures in this physical world putting on physical bodies. They generally assume lovely female forms and entice unwary youths. But there have also been spirits obsessing women carried away by gross carnal desires. There are innumerable cases of either description and mohini enticing away youths and Brahma Rakshas etc., obsessing maids are common occurrences in Indian villages though rare. But dead people with unsatisfied physical-

world desires are said to enjoy the same vicariously by using the physical bodies of others. They enter into other people's bodies if they happen to be weak and nonresisting and enjoy their physical body vibrations of pleasure sexual and otherwise. They may even prompt people whom they obsess to physical excess in drinking and other evil habits. Woe to one who may have the misfortune to come under the influence of one or other of such entities.

Even as there are evil entities, there are also good entities belonging both to the emotional and the mental regions. They at times become attracted to human beings and full of sympathy for their protegee they help them to become great both morally and intellectually.

A few illustrations in brief emphasising the above statement of facts about Mohini, Brahma Rakshas, etc., establishing relationship with human beings may not be out of place at the end of this chapter on spirits.

Once a mohini was attracted by the fine appearance of a youth and consequently approached him as a young maiden while he was going along a lonely lane. Though filled with fear in the beginning he succumbed to the lovely maiden's endearing words ere long and they met very frequently afterwards. This mohini was not only able to materialise herself sufficiently, but she was also able to materialise fruits, flowers, etc., for her lover. The poor fellow did not know that the maiden with whom he had established

relationship was a dangerous spirit sapping his vitality. But his parents somehow suspected the truth and with the aid of a *Manthra*vadhi (one skilled in exercising devils etc.) succeeded in freeing him from the clutches of the *mohini*.

Once a pleader's clerk was in the habit of frequenting a woman's house as she was his mistress. One evening after sunset he was going thither with a garland and a bouquet of jasmine flowers. He thought that he was overtaken by the woman herself in a dark lane and handed her the flowers etc. he was taking to her. The vision at once disappeared with the flowers and the poor fellow was terrified and returned home. From that day forward he was growing weaker and weaker day by day and would certainly have died from loss of blood and vitality but for a *mantravathi* who successfully exercised the spirit.

Once there was a very learned man in Hindu Philosophy and he had a lovely daughter about twelve years old. A *Brahma-Rakshas* fell in love with her and obsessed her.

In the house opposite to the Pandit's house, there lived a student of *vedantha* philosophy and he often used to go to the Pandit to have portions of the science explained or doubts cleared. One day to his great surprise the girl came and sat before him and began to explain the science most skilfully and beautifully. From that day forward he had his doubts cleared daily in the mornings by applying to the girl.

Many days passed and the lad grew wondrous wise from the instructions of the Brahma-Rakshas through the girl. One night when all were asleep, the girl got up from her sleep and approaching her father entreated him to go out and drive away a man who was sleeping in the verandah of the house. The Pandit was surprised at the request and went out to see whether there was actually a man outside. He saw one sound asleep. He waited till he awoke and then told him about his daughter and her request. The man smiled, entered the house and asked the Brahma-Rakshas to leave the girl in peace at his peril which he did !

When the student of philosophy came to her the next time to have his doubts cleared, she ran inside in great shyness ! The girl was given in marriage to the Brahman who had rescued her from the Brahma-Rakshas.

Once a student was obsessed by a spirit and he did not attend the class for a number of days because two *mantravadins* had him in their charge. One day the teacher saw the boy with one of the *mantravadins* and to his great wonder, was talking Hindustani beautifully and very fluently as if accustomed to it from the cradle !

The *mantravadhi* asked the spirit to leave the youth alone and go away, but it declined to do so at first. Then he reminded it of its promise to do so on the previous occasion to which it replied that the promise was wrung out of him by pressure by his friend the other fellow whom he dreaded !

Eventually the boy was cured and when he came back to school, no word of Hindustani could be got out of him!

As beginners in psychic arts are likely to attract the attention of one or other of the passing spirits, this chapter is added so that they may be on their guard and save themselves from their machinations. We have heard of innumerable men and women who had paid dearly and even with their lives for their folly in having come under their clutches. They are worse than the wicked men and women of the physical world and so one should indeed be very careful not to come under the influence of a designing spirit.

CHAPTER XIV.

APPARITIONS AND GHOSTS.

Apparitions and Ghosts are believed in by all nations, and we have plenty of illustrations emphasizing the same in their literature especially in their legends and folk-lore. The most common of the illustrations is that of the Ghost haunting houses or portions of houses. Ghosts are also said to frequent the scenes of crimes, and if they happen to be victims of foul play they never rest until the wrong is avenged. People who die without having revealed to their children or others the place or places where they had hidden wealth are said to haunt those places till the treasure is discovered by the rightful owners. The ghosts of mothers are said to hover over their children to keep them from danger. It has been said that a dead mother's ghost after materialising itself sufficiently, turned away her children and thus saved them from falling into a deep well. In certain families ghosts of the departed are said to appear to warn the members of those families or at least the heads of those families of the impending calamity like a death in them. When a ghost is seen, then they are sure because of previous experience that it forbodes the death of some one.

To see a ghost, it is not absolutely necessary that people should have died. Even living people quite unconscious of the fact are said to have sent their double

to certain places. But these may be classified under apparitions, ghosts ordinarily coming under disembodied spirits of men.

Living men while in sleep or in trance exercise the powers of the spirit to an extraordinary degree. One of the most extraordinary of illustrations is furnished by the following illustration taken from a book on 'the other side of death'. A passenger-ship caught in a storm was disabled and a large number of its crew had died of starvation. One of the few that were alive fell into a trance-like condition owing to extreme weakness and while in that condition, his spirit or whatever name we may give to the consciousness clothed in a body of finer matter than the physical, slipped out of the body and having seen a ship at a distance because of its extended powers hastened it to seek help. There were of course people in it, but the spirit did not know how to make one of them know of the miserable condition in which the crew in the disabled ship were. It is no doubt true that the spirit can succeed in impressing thoughts on others, but it was doubtful whether those so impressed would take any steps to go to the succour of the perishing men. But the intense eagerness enabled the spirit to materialise itself in the cabin belonging to the captain of the ship. It was then unoccupied and the spirit in despair took a slate and a pencil that were on a table there and wrote, giving directions to the captain to take his ship to a particular place in a particular direction. While it was writing, another officer came in, but seeing the captain as he thought engaged in work of

some kind, he did not like to disturb him. On coming out, he met the captain and was filled with surprise. He told him that there was some one seated in his favourite chair engaged in calculation and re-entered the cabin in his company. But there were no one there and the captain laughed at his officer's imagination, saying that it was rather fertile in imagining things. The officer of course looked particularly foolish, but when the captain happened to look at his slate subsequently he found thereon the writing of the spirit asking him to take his ship immediately in a north-western direction. At first he was filled with surprise. He then thought that it might be some practical joke played on him by one of his friends. But something prompted him to follow the instruction conveyed in the writing. After all it might delay his voyage by a few hours and he decided to risk it. Having satisfied himself that it was none of the practical jokes of his friends, he set sail in the north-westerly direction and soon came upon the disabled vessel and its perishing crew.

The man whose spirit had written the message remembered nothing of what he had done in his sleep. But the officer identified him as the man he saw in the captain's cabin. He was shown the blank side of the slate and asked to write something on it. When he asked him as to what he should write, he suggested exactly the words on the other side written by the spirit. After he had written as directed, he returned the slate to the captain who deftly turned the other side up and showed it to the writer and asked him whether the writing there was his ! He was of course surprised at

the question but answered in the affirmative. But when the writings on both sides were shown to him, he opened his eyes wide and stared at the captain ! To his physical knowledge, what he had done as a spirit was a blank !

Here we have one of the innumerable illustrations to show how a human spirit not disembodied but having a physical body to remain in, could slip out of it when in sleep or trance, reach any place and materialise itself there either partially or fully, act even as he would while in the physical body, de-materialise again and spring back to his sleeping body. Further there have been innumerable cases of persons while awake sending apparitions to places more or less materialised and active. We shall quote one or two of them before passing on.

Once there was a clerk in a firm famous for his regularity and punctuality. One day the manager saw him enter the office late and then instead of going direct to his seat, go to a corner and take a book from a shelf there—a very unusual thing for him to do !

The manager was puzzled and began to speak to him rather sharply when lo ! the book fell down on the floor from his hands and he disappeared in space forthwith !

Completely ignorant of what had happened in the office, the clerk reached there and was going to his seat when the manager called him before him and told him of the incident !

The clerk of course stared in wonder at his manager and told him that on his way to the office he met one of his friends and had an animated discussion with him about a particular subject. He had wished very much then that he had a particular book on the shelf in the corner of his office to convince his friend how wrong he was in his statement!

The strong wish of the individual was enough to send an apparition to the place desired, which materialising itself there sufficiently, had grasped at the book. By this time, the force animating it was spent and it disappeared in space consequently, allowing the book to fall on the floor without replacing it on the shelf!

In the above illustration, the author of the apparition was quite ignorant of the effect of his strong wish and thought. But there have been many instances where he himself has seen the apparition and the following is one of them.

Once a man was caught in a severe rain and storm and he had to seek shelter in a stable which was rather in a very dilapidated condition affording him but poor protection from the weather. Shivering with cold, he wished very strongly from the bottom of his heart that he was in his favourite sofa in the cosy corner of his room near a comfortable fire with a cup of steaming coffee before him on the table!

The strong wish referred to above was enough to send a materialised thought form of himself to the

place and there it remained ensconced in the comfortable sofa near a fire with the steaming cup of coffee before it!

The rain and storm ceased after a while and the man himself reached his house and entered his room when lo! he saw in his favourite sofa himself seated with a cup of coffee before him!

He was a man of iron will and knew that what he saw before him was not real.

So he went to the sofa and sat in it on the apparition which vanished immediately with the coffee cup and all!

People while alive speculate upon the possibilities of the after-death condition. Once two friends agreed that he who died first should appear before the other in his spirit form immediately after death. Years passed away and the friends were separated from each other, one of them was engaged in a battle in a foreign country very far away from the place where his friend was. One day a bullet hit him in the chest and he was bled to death. At the time of the parting of his soul from the body, his friend is said to have seen his apparition before him even with the bleeding wound in his chest caused by the bullet on the field of battle!

Changes taking place in people especially when they are very exhausted or about to die are said to be manifested in their photographs at times. Once a mother while seated at a table whereon was placed a

photograph of her son suddenly saw the plate of glass in its frame breaking into pieces and falling down. Then blood was seen oozing from a portion of the photograph itself.

A week later, she is said to have received a letter from a friend stating that her son had died being wounded on the field of battle exactly at the hour at which she saw the glass of the photo frame breaking to pieces as stated above and blood oozing from the photo of her son !

When apparitions of people are seen, then in almost all such cases people whose apparitions are seen are dead, only very recently.

There is said to be a region between the highest physical and the lowest emotional. Very wicked people dominated by passions of the coarsest kind to wit murderers etc. of the worst type are deprived of their physical body by the capital punishment inflicted on them. They are either hanged, guillotined or electrocuted and their bodies are burnt. Then they should have a body to be conscious in as we have already stated elsewhere in this book.

He has been found unfit to live in human society and his emotional development is such that even the coarsest of emotional regions could not possibly give him a place to remain in. So he finds himself wedged in as it were in a region between the physical and the emotional. Such people and others whose physical world passions are very strong are said to be earth bound entities. They have a very strong link with the

physical world and especially with their bodies provided they are not burnt. They are said to preserve their corpses for a very long time in a condition akin to what is called cateleptic condition inside the grave. This is said to confer on such entitles power to materialise themselves easily, obsess others and through them enjoy vicariously the physical world pleasures of drink, sexual intercourse and so on.

How these entitles keep their corpses fresh is said to be by the process called *vampirism* which in brief is as detailed below. Vampire is a kind of bat that lives on the blood of animals like horses and also on the blood of men. They begin their operations only when their victims are in sound sleep. While drinking their victims' life blood, they are said to be gently fanning them with their wings to soothe them. But human vampires transmit their victims' blood direct to their corpses in the grave. How they do it is a mystery and yet it is a fact proved satisfactorily.

In certain countries in Europe there have been many cases of vampirism recorded. In a certain inn adjoining a cemetery travellers were found to die very frequently in an unaccountable manner. The panic in consequence resulted in the opening of the grave-yards to examine the corpses in them. One of the corpses buried a few months before, was found to be fresh. Blood is said to have spurted from it when pricked with a sharp needle. With the permission of the authorities, the corpse was exhumed, decapitated and again buried. From that time after there had been no deaths in the inn as stated above.

Though cremation is said to be the most effective means of frustrating the designs of disembodied human vampires, yet decapitation is resorted to in countries where cremation is not resorted to, because considered to be undesirable from a religious standpoint.

Apparitions seen by a single individual and reported may not be believed in by others. They may say that what he had seen was no apparition at all. It was nothing but the imagination of a heated brain. But when a large number of people had witnessed simultaneously the same apparition, then no such argument can be adduced. As we have a large number of such cases recorded, we shall mention one or two and pass on.

The ghost of a dead engine driver is said to have materialised itself sufficiently and started a train causing panic among people!

A large number of sailors are said to have witnessed simultaneously a fleet of phantom ships.

But the following incident authenticated by Russian records is one of the most extraordinary and hence deserves to be detailed here.

There was once a Russian statesman and he fell in love with a particular woman, but she had no love for him. She loved a youth in her own station in life, but her parents owing to pressure, forced her into a marriage with the statesman she detested.

After some years of wedded life the man fell dangerously ill and he was given up for loss. Before dying,

he called his wife before him and said, "I know that you love that damned youth still and would marry him soon after my death. But I forbid it. If you marry him I will come out of my grave and thrash you to the very inch of your life. Take care!"

Soon after, the statesman died and a few months elapsed. His wife met her lover on one occasion and as he loved her to distraction he prevailed upon her to marry him contrary to the injunction of her dead husband!

Did the deceased leave the lovers in peace? Assuredly not. He carried out his threat. He actually came out of his grave to punish her not once but many times! He would drive in a phantom chariot and four to the gates of his faithless wife's house to the horror and amazement of not one witness but many, get down from it, run up to his miserable wife and belabour her mercilessly with the leather thong he carried with him and then disappear from human view with carriage and all!

This state of affairs continued for sometime and at last with the permission of the Government the grave of the dead statesman was opened and his corpse taken out decapitated and buried, the trunk at one place and the head at another!

From that day forward, his poor wife was left in peace to live with her second husband.

There is also another kind of apparition that deserves to be noticed in a chapter on 'Apparitions

Ghosts etc.' The Hindus are familiar with the fact that certain sages or Rishis of ancient days had assumed the forms of animals in company with their wives and were experiencing their lives in them temporarily. Certain Rakshasas are said to have assumed the forms of deer etc. to approach a flock of those animals and catch one or two of them for their food. Belief in metamorphosis has been ripe in many countries and even in India in some remote places there are said to be old hags who could enter houses in the guise of cocks, cats and so on and terrify children. Some Indian wizards are said to possess the power to appear in the form of animals like dogs, horses and so on. The popular belief is that if people could get hold of the wizard and knock down one or two of his front teeth, then he would lose the power to assume the forms of animals. It has been said that a witch was identified by the wound inflicted on her while she was in the form of a cat. What injury a wizard gets in the body of a metamorphosed animal would by a process called repercussion be transmitted to the physical body.

The rationale of this metamorphosis needs looking into. Metamorphosis itself may be divided into two kinds. One is the disappearance of the whole physical body and the appearance of the metamorphosed animal. (2) The appearance of the spirit as an animal while the physical body remains in trance induced for the purpose.

The first of the above two cases requires tremendous will power and energy and a good deal of practice perhaps. It is nothing but the materialisation of a

particular animal form drawing materials from the physical body itself. The physical body disappears and in its place arises the body of the animal. It is only a question of moulding a quantity of matter into this or that form. But in the second case, the spirit which has no form of its own, gathers round it superphysical matter of a particular kind and by an effort of the will gives that aggregation of matter the form of any particular animal. That form is then materialised to the required degrees of density according to the need and the energy possible to be used.

Psychical students interested in this branch of the subject may experiment upon creating tiny insects mentally and then materialising them by their power of will. These insects would disappear sooner or later according to the strength of the will power put into them.

Advanced psychic students are said to have created butterflies in the manner suggested above.

Disembodied human beings who have not risen above physical world experiences and knowledge are often found in one or other of the super-physical regions wandering here and there aimlessly. One or other of them may now and then either willingly or unwillingly materialise themselves sufficiently to become visible to human beings. Those that see them may mistake them for ordinary human beings and pass on if they happen to be unknown to them. But the sight of the materialised dead acquainted with them while alive fills them

with terror ! It is said that almost all have seen ghosts but have not recognised them as such.

The following extraordinary instance of materialisation of the dead has been narrated in a psychic magazine.

Once a gentleman when out walking was accosted by a materialised dead man. They were walking together talking about various subjects for a pretty long time and at last reached a refreshment stall. At the request of his companion, the gentleman went inside it in his company and ordered some refreshments for him. He ate it and desired to have some more. This was brought by another servant who at the sight of the man eating the refreshments dropped the plate he was bringing in his hands, looking the very picture of terror !

Meanwhile the phantom companion of the gentleman vanished in space !

The servant who was terrified recognised in the man eating refreshments, one who was dead and cremated many months before !

In the above illustration we have an extraordinary instance of a human ghost materialising itself sufficiently to eat some plates of refreshments after having carried on a long conversation with a human being in the physical world !

It has been stated in Hindu books that several ancient great beings had actually restored to people their dead relatives. Restoring life to a dead body is nothing when compared with restoring a human being after his

body was burnt to ashes. In the former case, the life current was perhaps re-established. But in the latter case an actual body of the dead was created and infused with life. Verily a man is in himself a Brahma, Vishnu and Rudra provided he knows and understands how to develop and make use of the powers latent in him.

Para Kaya Pravesa or entering the bodies of other animals and men may also in one sense be brought under this chapter on 'Ghosts and Apparitions'. The famous Guru Sri Sankarachariar of the Hindus is said to have had the experience of 'Parakaya Pravesa.' King Vikramaditya is said to have entered the body of a parrot as well as that of a ram. The 'how' of the thing is not easy to master. But the wise have stated about this as follows :—

"The all powerful human principle is as small as the point of a needle and it is in one centre in the human body while awake, and in one or other centres in one or other of the seven bodies in other states. Human will can project it to a great distance and bring it back to its place. In fact every moment human beings are doing it to a greater or smaller extent but unconsciously. If a man knows how to do it consciously, then he can send it out through the Brahma Randra to a very great height and bring it back again. A little practice in this direction would give him power to send it to any place and keep it there for any length of time. He could then send it to the vitalising centre in any dead animal and keep it alive and active. He can either remain in the animal's body always leaving his normal body

inactive or retain consciousness and activity in both or in one or other at a time. The ancient sages while they restored dead people to life resorted perhaps to this method of retaining consciousness and activity in both the bodies simultaneously."

Tremendous indeed are the possibilities of psychic science and this chapter on Ghosts and Apparitions may perhaps be of some use at least to practical students.

CHAPTER XV.

MAGIC AND WITCH-CRAFT.

The two words, 'Magic' and 'witch-craft' represent the two divisions of a department of psychic art namely the higher and the lower. In both the divisions we have the white aspect and the dark aspect. This has already been touched upon in this book elsewhere.

The manipulation of nature's forces in the lower levels and the control over one or other of the denizens there for bringing about specific results in the physical world for evil purposes generally, may be said to belong to the division of black witch-craft.

The word, craft, signifies a profession and consequently the persons recouring to the art used their powers generally for personal gain.

If a man followed the craft, he was called a wizard in the English tongue. If a woman did it, she went by the name of a 'witch.'

The reason why the art was given the name of witch-craft and not the 'wizard craft' is perhaps due to the fact that usually only old hags practised the art from time immemorial.

Investigation goes to show that almost all the wizards and witches used gruesome rites and

is not perhaps far to seek. The lowest forms of creatures in the animal kingdom grew and throne in places like gutters and on decaying forms like carcasses of animals and rotten vegetables. Even among human beings those that are in the lowest rungs in the ladder of evolution delight in coarse of kind of food. Some such are said to delight in rotten fish and fattened worms and similar articles of diet abhorred by the more developed and refined of them. The same kind of thing exists in the super-physical regions also. The lowest layers of those regions are inhabited by the worst kinds of super-physical entities and they are within easy reach of human beings nearest to them below.

Matter reduced to a particular kind of state in the physical world furnishes food delightful or otherwise to super-physical entities. The effluvium from toddy, animal blood etc. are said to be most delightful to the lowest of the super-physical entities and as such they crowd round taverns and slaughter houses. They thrust as much of their bodies as possible into toddy pots carcasses of slaughtered animals and bodies of tipsy drunkards to enjoy the coarse vibrations excited in them by contact. Even as we cannot avoid flies, ants etc., gathering round pots etc., containing sweet substances like honey, one cannot avoid drawing those entities near a cauldron etc., having obnoxious mixtures of particular kinds.

It is a common fact that people in this physical world have different tastes. Some like certain vege-

physical entities too have particular creatures and substances they specially like. As it is said that even the entities behind our planets nay the different deities of the Hindus themselves have their particular grains, animals, colours etc., it is no wonder that super-physical entities too have their likes and dislikes in this direction.

The planet saturn is said to be fond of gingelly seeds while the deity Vinayakar is said to be fond of special cakes. Lord Siva is said to like the leaves of (Bael) Bilwa tree while Lord Vishnu has a special partiality for the plant Tulasi (Sweet Basil)!

Lord Subramanyam likes the peacock while his brother Lord Vinayakar likes the bandicoot. So it is not unnatural to expect the lower classes of super-physical entities too to have their special animals and they are attracted to them because of the smell etc., emanating from or belonging to them even as serpents are said to be fascinated by the scent of the cactus flower (Tazhambu) and the cats by the plant *Poonai Vanangi*.

The tail of the Chameleon is said to possess extraordinary power over certain elementals and their presence scares away certain other elementals harassing children. So people hunt these Chameleons on Sundays considered specially favourable for the purpose, cut off their tails, dry them, enclose them in gold cylinders and tie them round their children's necks!

These and various other instances go to prove that certain insects when killed and made into a stew or

offered into fire, pleased one or other of the lower classes of entities and they in return rendered men and women who pleased them whatever services they were capable of.

The higher classes of entities were evoked by the offering of the flesh of certain creatures for specific purposes and Indrajit the son of the famous ten-headed Ravana is said to have used a large variety of creatures to create demons while he performed the 'Marana Yaga' or the sacrifice to kill his enemies Rama, Lakshmana and others. But the lower classes of entities were invoked by the ancient witches using perhaps the horrid stew of lizards and creatures like them to please them!

The elementals or the spirits inhabiting the lower regions of the super-physical worlds are most of them like children and consequently are in a way irresponsible for their actions. They may be controlled and directed to do things good or evil. But people who would use children are generally wicked people afraid to have things done by grown-up people. So wizards setting these children-like super-physical creatures to do physical actions manipulating finer forces must perforce be wicked and selfish. At any rate we have not heard much of white wizards and white witches. They are described generally in the darkest of colours. A few illustrations may perhaps be welcome at this juncture. The commonest form of witchcraft in India is that in which one injures another using super-physical intelligences and powers. The process itself goes by the name *Pilli* or *Sunyam*. There are

wizards and witches in certain parts of Southern India ready to place their nefarious arts and powers at the disposal of people who could pay them. They even bring about the death of an individual pointed out to them by their patrons! To secure belief in people they most commonly select a big tree and bring about its slow decay and death by the application of the powers of their nefarious art!

In a certain village a wizard was employed by one to harm another and every day after sunset there was a shower of bricks in the unfortunate man's house and courtyard. Every now and then pieces of brick came down from space with terrific force not only breaking against things they happened to fall upon but also breaking themselves into innumerable bits.

The village munsif of the place was a sceptic and he would make the shower of bricks the mischievous pranks of some fellow and whom he would catch and according to his deserts.

The wizard and the elementals under him provoked by this attitude of the headman of the village caused the shower of bricks not in one place but in different places and in different streets and houses at the same time !

Panic-stricken people shut themselves up in rooms after sunset and never came out during the night time.

A few days passed and the shower of bricks ceased. But the victim chosen was not spared either by

the wizard or by his agencies the malignant elements!

The poor fellow was seated in his house with his people when lo! there descended before him from above a ball of cloth. It was formed of narrow strips of cloth and they unfolded themselves slowly bit by bit and burnt themselves out striking terror into the hearts of the beholders!

After a short respite there descended before the terrified group a cocoanut shell filled with glowing cinders!

These and many other mischievous pranks were followed by the setting on fire an outhouse belonging to the unfortunate headman. When people attempted to put out the fire, invisible agencies prevented them from doing it by throwing chilli-powder into their eyes!

In another case, the victim chosen was a woman. Her parents had kept her clothes along with several others in a steel trunk. When they were taken out, one and all of them had holes innumerable as if caused by a red-hot wire!

Food placed before her was converted into human dung and on one occasion she was found seated on a branch of a tamarind tree at a height about twenty feet or so from the ground!

Bricks used to fall from space and they had on them marks made of saffron in peculiar fashions.

Because of these and several other kinds of trouble brought about by the invisible agencies the parents of the poor woman were at their wits-end. One day the father was advised by some of his friends to utilise the services of a famous *mantravadhi* to get rid of the bother. Nothing loath, he approached him and begged for his help. He came to the scene of operation of the enemy and he was shown some of the bricks with the writings on them that had fallen on that day from space thrown by invisible hands. After carefully scrutinising the writings and the symbols on the several bricks, he caused a few new bricks to be brought to him, whereon he wrote some unintelligible words and symbols. Handing them over to his employer, he told him to throw them into space one at a time in return to the one that fell on the next occasion. His advice was followed and the dropping of the bricks stopped. Gradually the *mantravadhi* was able to rid the woman of all troubles and he was properly rewarded by her parents.

In another case, a lad of about 12 years was under the action of *Pilli Soonyam* and the worry he was subjected to was unspeakable. For hours together he would lay on the floor like a log without any sign of life and then recover slowly. Food and drink would be snatched from his hands when about to be put into the mouth or drunk. Bricks would fall before him with terrific force and break to pieces causing terror but never on him! In despair his parents sought the help of a *mantravadhi* who prepared a talisman after a good deal of labour and expense and

it was tied round the lad's neck. No sooner was it done than the lad or more correctly the elemental through him laughed and said "I shall deprive the lad of your precious talisman ere the sun sets this day and you may try your best to prevent me from doing it."

The terror-stricken parents filled with dismay at the threat, had the boy in the midst of a number of people standing in the sea water up to the neck.

The sun was about to set and there came two black dogs playing with each other on the sands. They looked like ordinary pariah dogs found in the streets and consequently no attention was paid to them by the custodians of the lad.

Nearer and nearer they came playing with each other and when they had come near the group standing in water one of them to the horror and amazement of all sprang upon the poor lad, deftly snatched the talisman away from his person and ran away pursued by the other dog!

A learned Pandit had a daughter and she was obsessed by a spirit set on by a *mantravadhi*. The services of a person skilled in exercising evil spirits were engaged and every day he used to try his skill making the girl possessed sit before him at times in the mornings and at times in the evenings. Beating on a tabourine and chanting the incantations he would exorcise the spirit for an hour or two and then depart. One evening he left his tabourine in the room in which

girl usually slept. It was also the place when the spirit was being exorcised. One day at dead of night the girl got up from her bed and began to beat the tabourine and the noise awoke the Pandit who was sleeping in the pial outside the house. He hastened in and at his approach a black cat came out of his daughter's room. He gave chase to it and it jumped over the roof and sat on the coping. The moon was shining brightly and the Pandit desired to scare the creature away. As his attempts to effect it failed since the creature appeared to know that it was quite safe where it remained, he grew angry. Looking round, he saw a small stone near. Taking it in his hand, he threw it at the animal hitting it in the neck. It tumbled over on the other side and the Brahmin Pandit thought no more about it and his action. He returned to his bed and slept soundly till day-break.

The morning dawned and the *mantravadhi* came there as usual. When he began to exorcise the spirit, it spoke through the mouth of the girl as follows:—

“Oh Muthuswami! Oh Muthuswami! Did I not promise you that I would go away in a few days? Such being the case why should the Pandit hurt me? See the effect of his actions!”

So saying, the girl pushed aside the cloth from a portion of her neck and lo! there was seen a bruise and a swelling exactly like what might have been the result of a hit from a piece of rough stone!

Here we have a clear example of spirit materialisation and repercussion. Any injury inflicted on the finer-

bodies is at once transmitted to the physical if the conscious intelligence behind identifies itself with the physical body for the nonce and thinks that it is hurt.

It has been said that students are trained to function in the various super-physical regions. The conditions existing there are quite different to the conditions one is accustomed to in the physical world. Taking the case of the emotional world, one functioning there need fear no solid obstructions. He might see a big wall or a high mountain. If he has not forgotten his physical world conditions, he will remain at a standstill before the illusory impediments like the walls, mountain-sides etc. of the emotional world. It is not an easy thing to shake off certain habits and the habit of standing still before a wall and keeping at a distance from a sheet a fire are not therefore easily cast aside. Hence what are called 'astral' tests are given to students undergoing training in the astral world.

The teacher would ask his students to get through solid impediments like walls, sheets of flame, thorny hedges and so on. In the beginning they would by associating the physical world conditions with those existing there, think that the tests are impossible to pass through. But seeing the advanced students their companions and guides pass through such obstacles, they too attempt to pass through them and then find to their surprise that the walls offer no obstacles, the flame does not burn, the thorns do not injure when pressed, jumping down from heights does not make them go down and down and so on. Thus by long and strenuous practice one can

pletely gets rid of the physical world conditions and adapts himself to the conditions existing in the higher super-physical regions such as the astral, the mental and so on.

It often happens that students while functioning in the astral world are carried away by feelings of physical world experiences. They in a moment of forgetfulness of their astral world surroundings and conditions think that a falling stone has hurt them and a burning flame has scorched them. Then they bring about the play of the force of repercussion and the bumps, bruises, scalds etc. as the case may be appear in their physical bodies immediately.

Therefore the bump on the girl's neck was the result perhaps of repercussion. The spirit with its astral feelings modified by the feelings of physical world experiences it was undergoing by its contact with the girl's body thought perhaps while in the body of the materialised form of a cat that it was hurt and hence the mark of the hitting stone was transmitted to the girl's neck and seen there on the next morning!

The key to the science and art of magic and witchcraft lies in understanding the soul of things. Not only there are souls of human beings but there are also souls of or consciousness functioning in etherealised envelopes of matter belonging to animals, vegetables and minerals even. Even as human souls are liberated from the physical body by what is called physical death, the souls of animals, plants and minerals escape from their

dead bodies. These souls, when properly handled and directed, can be made to produce wonderful phenomena in the various kingdoms of the physical world such as animal, vegetable and mineral.

Fish when taken out of water dies. Certain plants and animals die at the smell or sight of certain plants or animals or things. There is said to be a creature which is reduced to a pulp by the magnetism radiating from a human being at a distance of even many miles away from him. They are said to be living in the midst of impenetrable forests. There are also said to be certain tiny plants of wondrous powers and they die out and disappear from human sight when men approach them. The coarsest of such species of plants perhaps are the Thottal Sulingi (The plant that shrinks at human touch) and the Kandal Sulingi (The plant that shrinks at human nearness). Similarly there are minerals inside the bowels of the earth that could not at all be brought to the surface. Even the metals like gold, silver etc. are said to be soulless corpses of such metals. Even as the fishes die when taken out of their element the water living metals like gold, silver etc. die when dug out of the earth.

Forms of living matter are aggregations of matter round a centre of consciousness. When the consciousness is withdrawn from a certain aggregation, then a corpse is left. So we have corpses of men, animals, plants and minerals in the physical world and their souls in the higher regions.

Plants, animals etc. take a long time to grow and develop, under normal conditions. The reason perhaps is that their souls are not sufficiently evolved to finish the action quickly even as a child takes a long time to frame a letter, a word or a sentence when it begins to learn. But skilled souls belonging to the several kingdoms in nature can produce articles in those regions and quickly materialise them in the physical world. So a magician who knows his art well can at his will make the souls in the superphysical levels bring about materialisation of physical objects such as various kinds of vegetables, minerals and so on. The ancient alchemists were able to get at the corpses of the mineral souls formed of the finest kind of physical matter. A portion of that corpse when fused with a large quantity of baser metal was able to convert the whole mass into gold. In this connection it may be remembered that all animals, plants and minerals found now are but the descendants of one variety of animals, plants and minerals, and nothing more. The differentiation visible is due to the evolution of the soul within. Hence it follows that the metal gold is perhaps the corpse left by a soul that had lived in iron, copper or silver!

We are told of involution of souls into matter and evolution of souls out of matter. It means that all individualised consciousness had in the beginning bodies of the finest possible matter conceivable. In course of time these bodies became coarser and coarser and coarser, with the descent of the consciousness into the lower and lower regions of matter or in other words with the limitation of the area of consciousness. When

the process of involution is finished or in other words the progress of consciousness in the densest kind of envelope is over, then the soul casts off the denser bodies one after another till it stands naked or at least in the finest possible garment of matter.

In the highest level both in the ascending side as well as in the descending one, all consciousness may be said to be exactly similar. But in the lower levels on both sides difference is visible and this difference grows more and more till we have mineral consciousness perhaps on one side in the physical world and the advanced human consciousness on the other side, not to speak of the difference in the several other regions.

From what has been set forth above it should be clear how difference in forms arises as well as the difference in the consciousness and the manifestation of the power of the souls.

Vegetable kingdom is acknowledged to be superior to the mineral kingdom, Animal kingdom is of course superior to the vegetable kingdom and man is the highest evolved of all the animals. But the principle of consciousness abiding in man was once exactly like that now in a mineral. So we may take it that every soul passes from the mineral to the vegetable and thence to human through animals. After passing through human evolution, they pass through what are called super-human evolution.

From the above it is clear that mineral souls should be in the vegetable bodies, even as animal souls are in

human bodies. In the lower stages plants should have in them more or less of the mineral traits even as we have animal traits and instincts in the savages. Hence all plants have mineral essences in them but the kind of mineral essence depends perhaps on the mineral soul abiding in particular plants.

So in the vegetable kingdom in their lower stages of evolution at least, there must be plants with the essences of one or other of the minerals and salts in the soil. These essences are very very fine in some cases and unless proper combination is brought about, they disappear from the physical world altogether. Even as mercury is mixed with fine gold dust to get the massive gold by gently heating the amalgam (mixture of mercury and gold) and separating it from the mercury which passes away as a gas, vegetables containing gold etc. should be combined with the proper and suitable things to separate the essences from them and to retain them in the physical world. Herein lay the work of the ancient alchemists and physicians.

From what has been set forth above it should be clear that the soul of things when properly handled can be made to produce wonderful results. As the souls of things are of innumerable varieties and grades according to their developments and vehicles, the possibilities of magic too are immense.

One who could not see beyond the physical world should depend upon the effect of physical mixtures and actions for bringing about physical results through the entities and forces of the super-physical regions. These

physical mixtures and actions cannot possibly reach very high levels. Hence any physical phenomena produced by them should be of a very low kind and generally brought about by the lowest order of super-physical entities. But people who have developed their super-physical senses can manipulate the super-physical forces direct and bring about physical results. Hence it follows that there must be magicians of various grades from the ordinary wizards to the highest classes of Rishis perhaps !

Men with delicate senses cannot endure horrible smells and sights. People have died of stinking smell and the sight of blood has made many swoon. Even the bad smell of dried fish sends many people away to a great distance. Hence it stands to reason that the magnetism emanating from men, animals and plants may prove to be wholesome or otherwise to men, animals and plants as well as to super physical entities.

Let us take the case of human beings. We all know by experience that the stinking magnetism of certain people is unbearable. The presence of a certain kind of people gives some people pleasure and some people discomfort. We like certain people and dislike certain people. Even animals like dogs, cats etc. love certain people and hate others. The reason for all these things lies in the magnetism emanating from such persons. But the magnetism of an individual is coarse or fine according to his food, habits, emotions and thoughts. So a man by his food modifies his magnetism and it attracts certain kind of people, animals.

and spirits and repulses certain kind of people, animals and spirits. Similarly habits, thoughts and emotions either attract or drive away men, animals and super-physical beings.

There is a deep-rooted belief among the Hindus that the presence of certain members in a house makes it impossible for cows or horses to thrive in that house. Even experience has shown that cattle die out in a family as soon as a new member like a daughter-in-law comes into it. It is most often the case that a cow failing to give even a quarter of a measure of milk while under one man actually gives more than a measure under another with no change in its fodder, treatment etc. The reason for these states of things has been stated to be the magnetism of the person concerned.

Plants thrive well when looked after by some people and their yield is abundant. But there are others whose plants could not be made to yield anything in spite of excellent manuring, watering and care! The devotee Nandanar is said to be one at whose sight and touch crops thrilled with delight, grew and yielded abundance! Karnan of Mahabharatha is said to be one around whom played the forces of gift.

What has been stated above is significant and has a basis of truth behind. Every one knows that a very bad smell emanates from the bodies of persons who eat garlic, onions etc. or drink liquors. Along with that, his magnetism too is coarse and stinking. Even as people with refined senses are made to go away from their proximity because of the horrible smell, the

stinking magnetism drives away certain classes of super-physical beings from the proximity of men and women. But the stench attracts insects like flies and similarly the stinking magnetism attracts horrid and undesirable super-physical entities.

Animals like horses, cows etc. and plants are crowded by super-physical entities and their presence and activities are said to be necessary and favourable for their growth and well-being. Some at least of these entities are driven away by the impure and coarse magnetism of some people and hence the plants and animals do not thrive but die if they approach them or are found near them. But thoughts and emotions modify the magnetism and hence even as people scare away the lower classes of entities the higher classes of them are attracted to them if their thoughts and emotions are pure, and their presence may counteract the evil somewhat. But people whose thoughts and emotions are pure would generally avoid coarse kinds of food and drink.

In ancient days only great sages were said to be specialists in the properties of drugs. Alchemy is often identified with Yoga and alchemists are great chemists. There is an Indian proverb that an unsuccessful Alchemist becomes a very good physician. So the ancient sages who led pure lives and lived on Satwic food were able to approach the medicinal herbs without scaring away the spiritual beings. They are said to have even fasted a number of days before attempting to gather the rare drugs they wanted.

He who would aspire to become a high class magician should generally live on Satwic food, have noble desires and high thoughts. Nature reveals her secrets only to the unselfish and noble souls and not to the selfish and the wicked. Whatever knowledge is gained and the forces utilised by the unscrupulous of the super-physical regions should perforce be of the lower kind and they cannot stand against what is obtained and utilised by the higher beings with unselfish motives and for the good of the world. Only this fact is emphasised in the Hindu religious treatises by the statements that the Gods conferred boons on the wicked demons like the Rakshasas of Ramayana and subsequently destroyed them by strategem and superior wisdom. The *tri-murthis* are magicians *par excellence* and they always work in unison. If one of them conferred boons on the wicked and the undeserving, the others came to his help and frustrated the designs of the unscrupulous being who won the boon by the merit of his exertions.

The demon Hiranya Kasipu won from Brahma the creator the boon that he should die neither at the hands of men nor from any created beings to wit animals. He should meet his death neither on earth nor at a place overlooked by the sky! Having obtained the boon he proved a terror to the universe. The wonderful magician lord Vishnu proved himself equal to the task of destroying the wicked demon, He appeared as a man-lion a unique creature and killed him having thrown him on the door frame above the earth and not overlooked by the sky! Verily the superior power and

wisdom of higher magic over the lower and of unselfish motive over the selfish are here manifested !

To quote another example, there was once a wicked demon named Basmasura and he by his merit won from Lord Siva the boon that he on whose head he placed his hands should be burnt to ashes ! No sooner was the boon granted than he hastened to test its efficacy by placing his hand on the head of Lord Siva himself who ran for his life. Hotly pursued by the Asura, Lord Siva had to hide inside a vegetable as its seed in the shape of a lingam. Here also we find lord Vishnu manifesting his sublime wisdom and power ! He persuaded the Asura cunningly to place his hand on his own head with the result that he was forthwith reduced to ashes !

Whatever level one may reach, he would always find a level higher than the one he remains in. Whatever wisdom or power one may gain, he will find the possibility of a greater wisdom and power than he held. So the motive of a person and the outcome of that motive are not beyond the comprehension and control of beings on the higher levels.

Everything in the universe is but a tiny speck in a coherent whole and the intelligence behind is one mighty indeed. Even as the cells in the human body make the one body whose well-being depends on the well-being of individual cells, everything in the universe goes to build the whole universe whose well being depends on the well-being of the several parts. Hence any attempt on the part of one portion to injure another would be frustrated

by the intelligence behind. On the other hand every help and encouragement would be forthcoming from the intelligence behind when one portion works for the welfare of all the other parts. Only this secret is emphasised by Sri Krishna's saying in the Bhagavath Githa that every action of Arjuna (and as a matter of fact of all individuals) should be unselfish and for *him* namely the one mighty whole.

Barring the highest levels of wisdom, where there cannot be two opinions, all the other levels are peopled by intelligences holding opposite views. Only this fact is emphasised by the Xian saying 'Devil too can quote scripture to support his statements.' While one side stands for unselfish action, the other side stoutly opposes it saying that everything should hinge on selfishness. A little consideration would convince any one that in the absence of selfishness, unselfish action would cease to exist. Light cannot be conceived of in the absence of darkness and virtue in the absence of vice. So pairs of opposites should always exist in nature. So the strengthening of each side is necessary and it is also the plan in nature. As long as there is the feeling of separateness or self and non-self, selfishness cannot be eradicated and it should persist in a greater or a lesser degree. So in the levels mental and below with which only we are concerned, there are great workers on the side of selfishness and also great workers on the other side the side of unselfishness. Both sides interpret sacred works to suit their views. There is a saying 'Before the eyes can see, they must be incapable

of tears.' Selfish people interpret this to mean that to make progress on the occult path, people should become callous to the sufferings of others for the reason that what cannot be avoided must be endured. But unselfish people have explained the same in a different way. They have taken a mango fruit for an illustration and said that one should become soft like the mango pulp for the woes of others but hard as its stone for his own sorrows.

From what has been detailed above it should be clear that the powers of magic can be utilised for selfish as well as for unselfish purposes; for helping or injuring fellow men. There are also teachers with a large number of disciples of both sorts. It would be difficult for ordinary people to choose between the two. It has been said that many unselfish people have by the machinations of the dark powers been converted into disciples of the left hand path. There are also beings of extraordinary powers and intelligence both among the dark powers as well as among the white brothers. Both sides are enlisting pupils and men and women are said to be joining one school or the other. Both sides exhibit marvellous psychic powers may be evinced from the following incident.

Once an advanced disciple of a Guru of the left hand path chanced to stay in a building where a disciple of a Guru of the right hand path had halted. Both of them wanted to win a particular person for one of their disciples. The black brother had his chance first. He happened to be seated with the person in view outside the

building one evening and the sky was cloudless. By the psychic power he possessed, he brought about a gathering of clouds at first and subsequently a drizzling of rain in a few minutes. He then created a butterfly to stagger the would be disciple ! But the person under trial had his intuition developed and so would not be taken in by the exhibition of phenomena by the dark brother.

Wise men have said that unselfish action is conducive to good and hence psychic powers if at all developed should be placed at the disposal of others for their good. It is very likely that many of the psychic students may develop powers and may in consequence be puffed up with pride. To guard them against any such thing, the following illustration is cited. Once there lived a psychic student named Konganavan and he was eating a handful of cooked rice under the branches of a tree. A crane seated above dropped its faces from above and it fell on his food. In great -wrath he looked at the bird and it was burnt to ashes !

Delighted with his wonderful achievement he departed from there and on the ensuing day he went to a house and begged for some cooked rice. The lady of the house was engaged in nursing her husband and consequently came a little late with the food to give him. He was angry at her delay and began to look at her even as he had done at the crane on the previous day !

The lady smiled and said ' Oh Konganava ! Do you take me also for a crane ?'

The virtuous lady was far above in the scale of evolution and as such had known everything about Kong-navan and his powers,--what he had done to the crane and what he attempted to do to her!

The poor psychic student hung his head in shame and went on his way sadder but wiser.

So the person who would dabble in the art of magic and witch-craft would do well to bear always in mind the saying "Arcane knowledge mis-applied is sorcery, but when benevolently used it is divine knowledge or wisdom,"

CHAPTER XVI.

PREVISION.

The knowledge of the present, past and the future is one of the psychic gifts vouchsafed for advanced human souls. Prevision is the vision or sight of the scenes of events that are going to take place in the future. Description of events that had taken place in the past is said to come under occult investigation into the past. What one describes as taking place at a remote place is said to come under clairvoyance. When sounds are heard by the inner ear, it is clairauidience. All these have already been touched upon.

The sages who could read the present, past and the future were called in the Hindu treatises ' Trikalak-gnanis." We shall in this chapter detail upon the faculty of prevision and its rationale.

In by gone ages, when materialism was not as rampant as it is now, the people-at least a large number of them—understood the ' why' of things that they did or saw done. In course of time the principle underlying various customs and manifestations of

psychic powers etc., was lost sight of. We can say that the Hindus have only the shell of the ancient customs etc, just now.

- To make the above statement clear let us examine a few Hindu Customs and see what rational explanation for them can possibly be given.

Every one familiar with the Hindu customs knows the 'Harathi' A mixture of yellow saffron and slaked lime combined with water in a shallow brass plate is waved before children, newly married husband and wife and so on. Cooked rice mixed with yellow saffron and slaked lime and made into balls is often waved round peoples head and thrown on all sides to cast off evil. Cocoanuts are waved over people's head and broken. Fowls are similarly dealt with and carried away to be slaughtered. Lighted camphor is also waved round children's faces as well as before images of gods in temples. Dry chillies with strips of cloth soaked in oil and covered over with, are set fire to and waved before children as stated above. Handfuls of dry chillies are waved round children's heads and thrown into fire. These and several other customs are followed by the people blindly without understanding the rationale. So it is no wonder that 'prevision' also is believed in but the rationale of it is not understood by almost all.

Want of space does not permit us to go into the occult reason for the various customs though a very brief reference is necessary to make the readers follow us.

To get rid of ants for example from a place, a sheet of paper coated over with sugar may be made use of. The ants come out of their holes in the ground and gather on the sheet of paper which may be removed with the pests to a safe distance and thrown away. All the aforesaid practices are intended to rid people and children of invisible pests of various kinds gathering in and around them in finer vehicles or bodies.

From various causes, certain people and children gather round them undesirable superphysical pests and they are to be got rid off since they by their vibrations may affect the people concerned injuriously. The wise sages of old who knew their nature advised the people to do the various things referred to above to get rid of them. They were able to see into the super physical worlds and observe the characteristics etc., of the beings inhabiting them. Some people knew why the sages wanted them to do this or that thing. In fact they understood the rationale of the customs that were originated and followed.

On the other hand there were people who were quite ignorant of the existence of the super-physical regions and the entities inhabiting them, even though those beings passed through them and they passed through those beings every moment of their lives. They simply carried out the advice of the wise caring only for the result and not for the rationale, even as people now-a-days follow a doctor's advice and take or administer medicines without understanding how the medicine would act and cure the ailment. But

there may be some among those possessing the knowledge of the nature of the medicines and how they act and bring about the cure or the desired result.

Even as sweet things like sugar attract insects like ants, blood attracts certain classes of superphysical entities. Even as a dog is biting at a hard bone for hours together without deriving much benefit from the action, Anything looking like blood attracts the superphysical pests atleast certain classes of them—and they hover over them. Herein lies the secret of the efficacy of Hindu 'Harathi' to cast off evil from persons and things.

We have seen moths and innumerable tiny insects gathering round a flame. Similarly there are superphysical beings that are attracted by flame. So lights and lighted camphor serve the purpose of getting rid off those pests hovering around peoples aura, either by attracting them to them or by scaring them away.

The presence of a crowd of these undesirable superphysical pests around the images of deities in sacred places, break or at least weaken the current of force to the deity from the devotees and from the deity to the devotees.

What has been said with regard to the customs above, is applicable to the science and art of prevision also and the basic principle behind them.

The whole universe—the present, past and the future—is in every speck of matter even. It is stated in one of the Hindu Upanishads that God is in the *tinisest* as well as in the *mightiest*. The huge banian tree

might be seen hidden as a possibility in any one of its tiny seeds and every speck in the universe is but a cosmic seed. If one can but understand this marvellous statement of profound truth and wisdom, then every psychic phenomena should be intelligible to him.

Any number of people can listen and understand a speaker or a lecturer. Any number of people can see the sights in the several scenes of a drama. The same may be said with regard to the enjoyment of the fragrance of flowers etc., emanating from a place. But in all the above cases, the position of the people and the sources of their enlightenment or enjoyment needs regulation and adjustment. If they are separated by long distances, they require mediums like the string etc., of a telephone and telescopes, binoculars etc., for hearing and seeing respectively.

Every kind of sight, sound, smell etc., can be seen, heard and smelt from any place. But in the highest of the regions in the universe no medium is necessary. They are immediately before the present, past and the future. In fact this is the region where the Bakthas and Mukthas abide. Even here the levels make the difference in the receptive capacities of conscious entities, and they may be compared to the people in the gallery, front seats etc., before a stage. Anyhow, the difference between the individual capacities here is perhaps like the difference between two kinds of infinities and we may pass on from such lofty levels. But in the lower regions, no medium is necessary in some of the

levels but concentration even as the persons seated away from the stage have need to strain their eyes and ears to see and hear well. In the lowest regions mediums are necessary even as opera glasses and telephone arrangements etc., are necessary to see distant scenes and hear distant voices.

In the highest region, time and space do not exist if one can but understand it. The present, past and the future are therefore one there. So the present, past and the future may be sensed as one in the highest level and as distinct things in the lowest, the strength between the one and the three distinctions varying more or less in the regions between them.

Let us drop for the moment the higher regions and examine only the lowest with which we are mainly concerned.

God is the mighty engineer who has planned the universe. According to his plan, Brahma has created the universe and is creating the universe and will be creating the universe. Nothing can possibly happen or take place that is not in a divine plan. So even the most insignificant event and creature is from the divine plan. Any intelligence that could either directly or through mediums get at the divine plan can have the knowledge of the present, past and future of anything great or small be it the mighty continent or the tiniest of objects.

A human being to understand the present, past and the future as one, should rise to the mental level of God.

In fact he should gain Mukthi and abide in his mental body. This is what is called merging in him. But to read the present, past and future he could by practice learn to make use of instruments or mediums found in himself.

The following mythical incident is perhaps interesting and instructive, since it proves how everything going on in the universe can be sensed by a few while all the others are completely oblivious of such actions taking place all the time.

Lord Nataraja the dancing aspect of lord Siva is symbolical of vibration. Without vibration nothing can be seen, heard or felt. Therefore, sight, hearing and sensation are the results of vibrations received. All sorts of vibrations emanate from Lord Siva in his dancing aspect. It is said that he sounded his tabor fourteen times and created the sound which created the universes. The universes are said to be nothing but sound made manifest.

A certain sage was so deeply concentrated in Lord Siva that not a single act of his could escape his notice. Once before a large audience, Lord Siva was dancing. It means he was giving them delight by the possibility of their capacity to respond to vibrations. This capacity varies in different beings. Some could respond to more and some to less, and there are vibrations that elude the grasp of many. Only very few can receive higher vibrations.

To emphasise the above statement it is said that the ear ornament of Lord Siva slipped down while he

was dancing. Without stopping his dance he took the ornament with his toes and quickly restored it to its place. This act performed with the intention and skill that none should see his ears without their ornaments was indeed symbolical of the rarest and finest-possible vibration that could emanate from him. Though all missed that sight, there was one who did notice the fall of the ornament and Lord Siva's tactics in restoring it to its place. He was an advanced devotee of Siva since he could respond to more of His vibrations (consciousness) than others.

If the principle underlying the above statement is understood, then the rationale of provision would be simple. Even as the present, past and the future have no differentiation in the infinite consciousness in the highest level, there is no differentiation in them in the higher aspects of individualised consciousness of beings also. The knowledge of the present, past and the future is always being impinged upon the consciousness of beings in the lower levels from the higher, even as the universal consciousness has such knowledge manifested as triune in the lower levels. As the receptive capacity of individuals is limited, they miss the past and the future eludes them. They ordinarily live in the present. But with their increased receptive capacity, their capacity to understand the past and the future in the present, also increases. Then they become Trikalakgnanis of greater or lesser grades or order.

Let us take an individualised consciousness a human being. In the physical world consciousness, he ordi-

narily has only the knowledge of the present and the immediate past. The remote past and the future are but the pages of a sealed book to him because of his lack of receptive capacity. The triune differentiation is there all the while but he could not respond to portions of the knowledge concerning them. If he could but increase his receptive capacity, then the gaps between the present, the past and the future would also diminish with his increased receptive capacity. He would then bring down to the physical world consciousness the knowledge of the past as well as the knowledge of the future. Such knowledge would be as easy for him as the knowledge of the present.

The knowledge of the present may be said to be concrete while that of the past and future is abstract. The past knowledge is that of concrete that has become abstract while future knowledge is the abstract of that which is to become concrete.

A show say of the incidents of the epic Ramayana is exhibited. The characters in it were once actual living beings of this physical world. Now pictures take the place of those beings. Similarly actual physical world experiences of individuals are seen enacted to perfection when viewed with the knowledge and capacity to read the past. Persons viewing their past themselves, actually go over their past experiences, pleasures pains etc. in rapid succession. But if they view the past lives etc. of others by putting themselves enrapport with them, they not only retain their individual consciousness, but also experience the experience

of those others, more or less keenly according to their capacity for feeling the joys and sorrows of others which they have developed.

Persons who have seen cinema or magic lantern exhibitions know that pictures appear and disappear successively on the light on the screen. The same kind of thing may be said to take place in the mental light of human beings when they see pictures of scenes of the past or of the future, not only of themselves but also of others, in whom they are interested for the time being.

Every passing thought even of men and women is producing in their mental light a picture which persists for a while and disappears according to the strength of the thought that produced it. In almost all persons, this mental light has in it pictures appearing and disappearing incessantly according to the nature of their thoughts and their strength. As the mind of human beings is restless like a monkey, the human mental tablet is recording and wiping out pictures millions and millions of times even as children at times write and rub out on and from their slates.

The mental light of human beings reflects not only pictures of scenes from their own thoughts but also pictures from the thoughts of others as well. In addition, they reflect cosmic pictures or pictures in the universal mind. So the possibilities for knowledge from the pictorial representation in one's mental light are immense provided one knows how to witness it. Unless a man has sufficient control over his mind, his thoughts

would be flitting from one to another in very rapid succession and consequently he would not be able to see with his mental vision anything with any degree of accuracy and clearness. Further, those fleeting thoughts would chase away any thought-images or cosmic pictures likely to appear on his mental light. Even if they appear, they would present a distorted picture of the real.

A man or a woman who has succeeded in controlling his or her thought, would have the tablet of their mental light pure and whereon may be seen reflected not only pictures of the thoughts of others, but also fragments of cosmic pictures representing scenes, present, past and future. Hence one proficient in this art can read the thoughts of others as if from an open book. He could also dive behind and read his past and the future. Further everything that has taken place, that is taking place and that will be taking place, would appear before him to be read and understood.

What we have stated above is not mere speculation but what is borne out by authority. The sage Kanwa knew of his daughter's marriage with Dushyantha even before he was told of it. Before their marriage was brought about, even before they had actually seen each other, the sage Kanwa knew what would take place. He knew that Dushyantha would go to his place, see Sakuntala, fall in love with her and marry her. Only to facilitate the occurrence, it is said that he left the place and went to visit sacred centres and holy streams. Here we have examples not only of prevision that is

the power of prophecy but also of the knowledge of the past obtained through inner mental vision. The sage Kanwa saw in fact perhaps on his mental-light tablet the scenes about the relationship between his daughter Sakuntala and the king Dushyantha.

The thoughts of one about another immediately produces pictures not only on his mental-light tablet but also in the mental-light of the other. Herein lies the secret of a branch of Telepathic communication between two persons. Every one is receiving the thought-pictures of others who may think about him on his mental-light tablet. People do not notice them in their engagement with their own thoughts and their images flashed on their mental-light tablet.

One or two instances emphasising the above statement of facts would not be out of place here.

Once there was a holy personage and he was being looked after by an admirer. One day a letter was handed to the gentleman by the postman and even before it was opened the wise personage was able to read the contents of that letter! nay, he even said that the person who was said to be ill in that letter had actually died and another letter was on its way to him announcing the fact!

The next post brought the gentleman another letter confirming the statement of the holy man!

There was a fakir famous for his extraordinary psychic powers. A farmer having heard of him was carrying a basket of banana fruits as a present. He had not seen the great man before and consequently

could not identify him in the poor man who accosted him on the way. When he asked him for a fruit to satisfy his hunger, the farmer flatly refused saying that he was taking it to a great man as a present.

The poor man still persisted in his request saying that one fruit less would not matter much and the great man would not miss it even. He even went to the extent of saying that the great man if he were really great would feel glad for what he did and thank him more.

Say what he would, the farmer would not part with even a single fruit. The whole lot was intended for the saint and consequently the basket should reach him intact!

Soon the poor man and the peasant parted company and they each went in different directions. After a few hours the farmer reached the place where the saint was reported to be. When the great man was pointed out to him, he to his great astonishment found in him the poor man whom he had met on the way and to whom he had refused a fruit! Nor would he touch any of those fruits though begged hard by the peasant to accept at least a few!

Here we have an illustration not only of prevision but also of the manifestation of marvellous psychic powers.

It is most often the case that the majority of the great men of the type referred to above behave in a rather quixotic manner. They generally appear in

dirty habits and look more or less like mad men hiding their refined sensitiveness and love for their fellow-men. The following instance is worth noticing.

A gentleman was on his way to see a great man. He saw some melons in a shed and thought that they would be nice things to eat with his children. When he approached the great man, he hastily rose from his place, took hold of his hand, dragged him to the place where the melons were heaped up, took one without their owner raising any objection, placed it on the man's head saying 'Go home and eat the fruit with your children !'

The gentleman was simply dumb-founded !

People never objected to the great man's taking any thing belonging to them since by experience it was found that those who had the good fortune of being deprived of anything by him had profits coming to them in a miraculous manner !

The melon-fruit seller not only sold all the lot in a short time, but he also had realised more money than he had expected !

Here the sage had known everything about the man who had come to see him ! He had actually seen through his mental-light tablet and the reflections of images thereon of every movement and thought of the gentleman referred to above !

The above instances are not perhaps real instances prevision. They belong perhaps to the subject of

'Thoughts and Thought Reading.' But the principle underlying is one and the same and it is that of reflection in the mental-light of thought-pictures or cosmic-pictures of persons, events etc.

People who have gained sufficient thought control are often able to keep their mental-light tablet steady. Then the thoughts of others reflected on it as pictures or forms, set up vibrations in the mental matter with the result that the brain centres are affected and thoughts felt. It is easier to read thoughts than to read the present, past or the future for the reason that all that is required here is to keep the mind still. Then the force of the thoughts of others helps one to read those thoughts easily.

We have already stated elsewhere that the power of the spirit is marvellous. It is always trying to help people to do the right thing and avoid the wrong. Because men and women carried away by their senses and thoughts do not recognise the help. Yet at times people do hear the inner voice and do see the inner vision of the spirit. The knowledge of the present, past and the future as one pressed down below, manifests itself as three states and when the knowledge is translated by the physical brain presents pictures of scenes and events that are going to take place in the future. This is strictly speaking prevision and it may indicate either good events or bad events. Ordinarily prevision shows good events or foresight while premonition gives previous warning. It has been recorded that a man actually saw in a mental vision all the paraphernalia of the funeral of a relative even one

year before it actually took place. On another occasion the spirit saw in the higher level a relative coming towards a place and translated the coming and what he had in his mind to say on arrival to the physical brain consciousness, even while he was many miles away.

It is often asked whether the gift of prevision and premonition desirable to possess. It is also answered that it depends upon the individuals concerned. Nature knows best what is good and what is bad for people and she has spread a veil between the physical and the super-physical knowledge. Hence for ordinary men and women who have not risen above the physical level conditions, all psychic gifts are undesirable to possess, and so prevision and premonition would prove curses and not blessings for them.

Man owes a good deal of his sufferings to his developed mind and memory. An animal whose limb is seriously hurt does not feel so much as a man who has been similarly hurt. Animals are living in the midst of dangers every moment, and yet they are not conscious of them. A deer is quietly grazing till killed by a tiger. A man in the position of a deer in the forest would be most miserable even long before any actual danger threatens him, because of his mental faculty and memory. So, increased development means increased pleasure and pain and this fact should never be lost sight of. It is no doubt true that the mental faculty and memory give men and women marvellous capacity for pleasure impossible for other animals to enjoy. But the human mind brooding over grief feels it many times more than what is absolutely necessary. A serious

hurt while it gives an animal only physical pain, gives to a man a good deal of mental misery to boot.

When the above facts are grasped, it should be clear that psychic gifts too may bring in their wake increased capacity for both pleasure and pain. A man who would get at pleasure should be prepared to suffer pain also of an equal degree.

Let us take the gift of thought reading. A man who could read other's thoughts would lose all his friends and find society unbearable. Friends pretending to be such would be seen in their true colours and many of the relatives would be found to be lacking in the feelings of relatives at all. Unless a human being has reached the level wherefrom he could look on such things with indifference but with toleration and love, he would find this gift the source of all sorts of misery. Kind indeed is nature in having veiled from one another their mutual thoughts and feelings.

Let us take the gift of psychic vision. Here also there are most beautiful sights and loathsome and horrid sights of misery and woe! People who have won this gift are said to have wished that the gift was taken away from them.

The same may be said with regard to the psychic hearing too! The cries of misery and woe reaching one through his inner ear would drive him mad even though there may be the compensating sounds of delightful music and pleasure.

Prevision and premonition give people previous information about what is going to take place. Strictly speaking, it is desirable not to know of a thing beforehand. If the information be of an agreeable kind, it may not be unwelcome. But most often the information is of the opposite kind and people brooding over what is going to happen to them or to those whom they love make themselves unnecessarily miserable. Unless a human being is prepared to view pleasure and pain, joy and sorrow, and every other kinds of opposite pairs alike and with equanimity, he should not aspire for psychic gifts of any kind. One should not be elated at success and depressed at failure. He should not hate things nor should he be carried away by the opposite feeling. He should view warmth and cold loss and gain and so on alike. Then and then only psychic gifts would not prove sources of misery to him. Ordinary men and women could not bear calmly even the loss of a material object like a watch or money. They often brood over their loss over and over again and make themselves miserable unnecessarily. Anybody might have bought the very same watch and possessed the very same money. If he had lost them would this man feel sorry? Assuredly not. If he but think of this and understand that the source of grief is not in the object but in his mind and in his feeling of attachment to the object, he may perhaps be less affected by the loss.

The same may be said with regards to the loss of friends and relatives. People could not understand the saying 'what cannot be avoided must be endured' nor bear their losses and sufferings willingly and calmly. To

those, psychic gifts should prove sources of infinite misery and unnecessary pain.

So prevision like all other psychic gifts should be desirable or otherwise according to the development of the persons concerned. It has been stated in the Bagavath Githa that a Yogi should be unaffected by pleasure and pain, and other pairs of opposite feelings like warmth and cold and so on. He should find God's hand in everything and in every action in the universe. To him all psychic gifts would be harmless including prevision.

CHAPTER XVII.

PREMONITION.

Premonition means previous notice or warning and it may be in the form of a vision in a dream or in a trance. It may also be seen by one while awake and in physical consciousness. Most often, the warning may be given symbolically or by the appearance of the spirit of one of the departed relatives before the physical eye. Animal instincts and animal acts are said to forebode coming calamity or evil. Seeing one or more dead persons in dreams on several occasions is said to forebode a coming death and the belief is that the dead know what is going to happen and therefore prepare dreamer for it. Further the man or the woman who is going to die would be in one or other of the other worlds permanently, and consequently they come to take him or her by the hand and guide them in the new region they going to enter, shortly. Be it what it may, premonition is believed in by people and let us examine how it has originated and what its rationale might be. Generally speaking, belief is the outcome of experience. People have come to know that certain incidents are usually followed by other incidents. If clouds gather, they know that rain might fall because of their previous experience. The same may be said with regards to incidents foreboding coming events. The howl of a dog was a sure sign foreboding a death. If in a village a man or a woman was bed-ridden in a particular house, the unusual how-

ling of a dog may forebode his death. It is said that invisible-presences come and sever the link connecting the soul with the body and dogs have the power of sensing their presence and setting up the howling. Whatever may be the things said, the fact remains that the unusual howl of a dog brings in its wake a death. Years and years of experience has proved this statement to be true.

Christians bury their dead in graves and in some Christian countries the scooping of a grave-like trench by a dog in front of a house or in the garden of a house is believed to indicate the death of some one in that house, generally the head of the family. It is said that this belief too has arisen from years and years of experience of the people in different parts of the country.

Sakunam or omen is nothing but a sort of premonition. It indicates beforehand success or failure in an undertaking. When arranging marriages, the parties of bride and the bridegroom generally test the desirability or otherwise of the alliance by *Sakunam*. They walk out a short distance say a furlong or two and note everything taking place before them. If any of the animals or birds like deer, dog, cat, Mongoose, squirrel, cuckoo the Brahmani kite, and the mouse, cross the road from the right side to the left, it indicates or forebodes good. If any of them pass from the left side of the road to the right then the omen is bad. Similarly the crow, the raven, the fox, the jackal, the parrot, the monkey, the crane, the peacock, the cow, the buffalo, the muskrat, the tiger, etc. cross the road from left to right it

forebodes good, and otherwise bad. Similarly if a pair of Brahmins, a single Sudra, a married woman if her husband is alive, a maiden, a cow, fruits, white flowers, curd, elephants, cow bulls, horses, grain, gold, sandal paste, rice both raw and cooked, corpses, pearls, lotus flowers, a cow or cow with a calf or with calves respectively or a pregnant woman happen to come towards one going on any business, it forebodes success or general good. The sound of music too is regarded as an omen foreboding good.

On the other hand, meeting a deformed man or a man with dishevelled or matted hair forebodes ill-success in an undertaking. A man or a woman with his or her head anointed and coming towards one setting out on an enterprise forebodes evil, even as objects like red flowers, wet cloths, a potter, a pig, a snake, a hare or salt if they are met on the way coming or brought towards one generally do. Weeping and lamentation are also objectionable and they may forebode even death not to speak of failure in an undertaking.

Cats, snakes and hares should not at all cross the path along which one may happen to be passing. If they do, then it forebodes evil or failure. Further a single Brahmin, two Sudras, three Vaisyas, four Kshatriyas, two new pots, and widows, happening to come towards, indicate evil.

If a light goes out suddenly, it forebodes evil even as a drizzle when starting on an undertaking does.

The crowing of a crow in a house is said to foretell the arrival of some guest or guests.

A jackal can be seen and it forebodes success, whereas its howl is considered to be inauspicious foreboding evil. The braying of a donkey can be heard and the animal itself should not be seen when going on some business. Both the cry and the sight of a Brahmini kite are good while those of a vulture are regarded as inauspicious.

The chirping of a lizard and the hooting of the night bird the owl are considered to be the fore-runners of news of good, bad or indifferent results and there are books written about each of these.

The chirping of the lizard is auspicious or inauspicious according to the day of the week and the direction or position from which it emanates with reference to the person or persons concerned affected by it. The hooting of the owl is auspicious or inauspicious in accordance with the number of times the same is repeated by the bird at the moment when the topic is under discussion or the journey etc. are about to be undertaken.

Even the fall of the lizard on any portion of the body of a human being is said to forebode what is shortly to happen to him. This subject too has a separate volume written by the wise men of old. It is so common and familiar that the people of Southern India often quote a Tamil proverb which means "the lizard that predicts for all fell into the toddy-pot." In fact the crow foreboding the arrival of guests by its crowing, the lizard predicting what is going to happen by its chirping or by its falling on human beings and the owl hooting indicating the same, are so very common that

every Indian Almanac gives brief particulars regarding each of them. It is very common even for children to say when seeing a crow crowing. "If you foretell the arrival of a guest or guests, take a few steps and thus show it. If you call the other crows, then please fly away ! "

A brief description regarding the lizard-chirping, the lizard-falling on human beings, and the hooting of the owl, may not be out of place in a chapter on premonition since they all are said to cast shadows of coming events. A brief extract from the books on the subjects when rendered into English would be as follows :—

Lizard Chirping

Sundays :—It foretells fear if it emanates from the east of the person affected or the place stood upon. If it emanates from the south-east, it forebodes evil. If from the south it indicate general good. If from south-west, it shows that there would be an opportunity to see some of the relatives shortly. If from south-west, the chirping means that there would be a quarrel ere long and if from west, there would be the gain of a new cloth to the person or persons concerned. The direction north-west foretells gain of precious gems while the directions north, general gain and north-east success. The chirping may also come either from above or from below. In the former case it indicates success while in the latter failure in attempts.

Mondays :—Lizard chirping from the east foretells gain of wealth. From south-east it foretells rebellion ; from south enmity ; from south-west it indicates quarrel ;

from west it indicates royal reception ; from north-west calamity ; from north, gain of new cloth ; from north-east approaching marriage ; from above evil and from below prosperity.

Tuesdays :—Hearing the lizard-chirping from the east on these days indicates prosperity. Gain of relatives is indicated if the chirping comes from south-east. South and south-west indicate sorrow and enmity respectively, while news from distant parts is foretold by the chirping if from west or north-west. The direction north foretells fear from enemies, while north-east indicates gain of vehicles. A journey is indicated if the chirping is from above and great gain if the same emanates from below that is from the ground.

Wednesdays :—Joy is foretold if the lizard chirps from the east on these days. Gain of wealth if it is from south-east : physical sickness if from south : loss of relatives if from south-west ; fear if from west ; loss of wealth if from north-west ; happiness if it is from north ; want of success if from north east. Good news if from above and prosperity if from below.

Thursdays :—Calamity is predicted by the lizard-chirping on these days of the week if it is from the east of the person or place. If it happens to be from south east, it shows coming welcome from relatives. If from south, it indicates gain of wealth, and success in undertakings if from south-west : West is the direction that indicates loss if the chirping happens to come from there while the receipt of good news is foreshadowed if it emanates from north-west. North indicates failure,

while north-east shows the gain of good meal; rebellion is foretold by the chirping if it comes either from above or from below.

Fridays :—Lizard chirping from the east on Fridays, foretells the arrival of good news. If the same chirping happens to 'come from the south-east, it means coming decoration. One may expect visit from relatives if the chirping happens to come from the south; west indicates joy. South-west is the direction that indicates approaching good news while north-west and north impending quarrelsome and rebellious words and actual quarrel and rebellion in the house of the person concerned respectively. Victory over enemies is foretold by the chirping from the north east, gain of things by the same chirping if from above and freedom from pollution if from below.

Saturdays :—Hearing good words is possible if the chirping is from east. Gain of wealth and a daub of sandal paste (attending auspicious ceremonies) is predicted by the chirping from south-east. One may have the honour of the king's audience if a lizard chirps from the south. It portends sickness when heard from south-west and gain of new clothes if from west. The direction north-west may be taken to indicate some love affair while pleasing and welcome news may be inferred from the lizard chirping from north. Fear from thieves is said to lurk in the lizard's chirping from north-east, while the same chirping when coming from the sky or from the ground or in other words from above or from

below may be taken forewarn failure in attempts and success in the same respectively.

Hooting of the Owl.

Coming to the forewarning conveyed by the night bird the owl and its hoots, we are told that the result depends upon the number of times the hoot is repeated by a bird. One hoot is said to portend death while two predict success in the undertaking. Three hoots go to indicate a love affair while four hoots, rebellion. Five hoots indicate coming travel, six the arrival of some dependants, seven the loss of possessions and eight sudden death. Nine hoots and ten are generally regarded as indicating general good.

Sneezing.

Sneezing either from human beings or from animals is also taken to portend some coming event, good or bad. Sneezing heard only once is considered to foretell failure but if it is heard twice then it is considered a good omen and hence portends success in the attempt.

Lizard Falling.

A lizard falling on the head of an individual portends mental trouble arising out of rebellion by some or even death. If it chances to drop on a man's tuft of hair, then it is said to portend fear of death to the person concerned. If it falls on the forehead, it indicates the gain of power. Eyes when fallen upon, portends fetters while the nose, mouth, right ear, left ear, neck, belly, chest and navel, sickness, fear, good, evil, joy, birth of a son, disease, and gain of jewels respectively.

The fall of the lizard on the breasts indicates accumulation of sin, while the same on the right arm indicates sound health; on the left arm the gain of love; right hand a big death; left hand only a death; right wrist trouble and misery; left wrist fame; right-hand fingers, presents from the King; left-hand fingers troubles to friends; right arm-pit life; left arm-pit death; back loss of wealth; buttocks, general good; anus gain of wealth; penis poverty; thighs misery to parents; right knee loss of wealth in three months; left knee, disturbance and troubles in three months; ankles both right and left, good; right foot, sickness; left foot sorrow; right toes sickness; left toes fear from the king and nails loss of wealth. If a lizard chances to goup a man's body it indicates general good. If it drops on and comes down, then it forebodes evil to the person.

These are the most familiar premonitions believed in by the Hindus and what has been stated above should not be understood literally. Most of them are symbolical and in fact the wise men of India of old often said sublime truths by means of ideographs and symbols. By their statement that the mighty snake Adhishesha was supporting the universe, they meant only the force holding the earth in space. By lotus, they meant only space and the various images of deities in temples and the temples themselves are nothing but symbolical representation of sublime truths. Want of space prevents us from dwelling upon this fascinating subject. It would be enough if we say before reverting to the

point on hand that the horoscope of a farmer's child when cast and found to be royal, was interpreted to mean that the child when it grew up into a man would play the part of a king in street dramas !

Bearing the above illustration in mind, one should learn to interpret the significance of lizard chirping, owl hooting, lizard falling etc. using some grain of salt as has been said by some one. To quote one instance, gain of gems need not necessarily mean actual gems and it may mean only general good. So symbolical premonitions like sakunam or omen, lizard chirping, lizard falling, owl-hooting etc. should be understood suiting the time and occasion as well as the person concerned. Unless under very exceptional and extraordinary circumstances, a poor man cannot be expected to have a windfall of fortunes. So when interpreting lizard falling etc. to him, his status and possibilities should be deeply considered.

Premonitions need not necessarily come to people by means of recognised symbols and occurrences. The writer himself has come across certain cases not exactly covered by the grounds recognised by scientific works on the subject.

A gentleman was dangerously ill and every one thought that he would die very soon. As he was one of a religious turn of mind, he relied more on acts of charity for his cure than on the efficacy of the drugs he swallowed. So he used to feed a number of brahmins now and then. One night his wife tired after working to feed a large number of hungry men fell asleep but

shortly awoke with a sudden start at a shout from her sick husband. She was dreaming that two brahmins had come there and had seated themselves on the pial of the house. When asked as to who they were, they said that they were brahmins come to take the owner of that house with them in a short time. They were about to say something more when she awoke with a start at her husband's cry of Hara Hara Mahadeva !

Hastening to his side she asked what the matter was. He said in reply that two Brahmins were found seated on the pial and he scared them away by shouting as he did. He was of course dreaming even as his wife was dreaming, but the curious thing is the similarity of the dreams.

The gentleman died a few months later.

A gentleman was ailing and his wife was one day preparing some food for him over a spirit lamp. Thinking that the flame would die out, she tried to pour some spirit into the lamp. There was a sudden leaping of the flame and her clothes caught fire. Some friends who happened to be near quickly put out the fire by rubbing the clothes with their hands; but everyone thought-nay, talked with one another in whispers—that the incident was a bad omen perhaps for her sick husband. It reminded them of Hindu Sati then !

A few days passed and the poor man died. The woman became a widow even as the fire had foretold !

A gentleman once dreamt that his sister's son was dead and that he was being removed to the cremation

ground. He awoke with a start and thanked God that what he had experienced was nothing but a dream.

A year passed by. Then the boy died one day and his uncle forcibly reminded of the dream dreamt by him a year ago and which was now actually coming to pass, wept tears of grief even as he had done in his dream. Here we have a very good illustration of premonition in a dream. A scene from the future was actually experienced by the gentleman even one year before it actually happened.

From what has been detailed above, it should be clear to the readers of this book that the psychic experience of premonition is most common in India. However urgent the business may be, certain people among the Hindus would not neglect the warning conveyed by a sakunām, and start at it. Many marriages have been stopped and even broken off because of the forewarning of Sakunam that the alliance would not prove satisfactory. People have learnt by experience that the crowing of a crow actually foretold the arrival of guests. If favourable omen was seen, then almost in all cases, the attempt engaged in, proved successful.

A teacher was once engaged in giving private tuition to the children of the manager of his school who was a retired engineer. He did not expect any remuneration for his services nor was he paid any for his services for many months. One day when he started for the engineer's house he saw coming towards him two Brahmins and it was he knew an auspicious omen. But he never expected tangible benefit; yet when he reached the

engineer's house, his pupils were there with a roll of silver rupees as his tuition fees for the past months!

There are also innumerable instances like the one above and if one cares to collect them from people, he will find to his surprise how numerous they are and how strong rooted the belief in it is among the people.

Thus far we have merely given statements of facts and beliefs that may be considered by some superstitions laughed at by a few, and ridiculed or brushed aside by others. Yet the belief etc. are several centuries old and may perhaps stand psychic tests.

It has been said that the instincts in lower animals is divine. Perhaps the statement is profoundly true. Nature is uniform in its working and we know that greater attention and love is bestowed on children by their parents than when they have grown old: So our parent God should perforce bestow greater attention and care on the lower animals. Herein lies perhaps the secret of animal instinct. An ant knows even hours before, that there would be a shower of rain and carries its egg to a place of safety. Having this illustration before us, we should almost be certain that God shows more of certain aspect of his wisdom through inferior animals than through men. So it is no wonder that a dog scents approaching death and a crow the arrival of some guests. It is said that a vulture knows the presence and whereabouts of carrion by the formation of beads of perspiration on its beak!

Is the divine instinct referred to above absent in human beings? The answer to this question may be that

it is not absent but it is not on the surface. The divine instinct or the spiritual instinct in man is pushed into the background and is not easily brought to the surface. The Hindu astrology comprises a division going by the name of *Prasnam* or questioning: The question must come suddenly or in other words before the spiritual knowledge is cut off by the play of lower forces of human beings. Then the interpretation according to the time etc. would prove correct. This has been the experience of ages.

It is said that a king desired to give effect to the gift promised to a sage and forthwith, fearing that he may change his mind afterwards. There is a profound truth in what has been stated above. Any action done when the lower activities of men are in abeyance is spiritual. A spirit has become a man because of the play of a man's lower forces such as those arising from passion mind etc. around it preventing its powers from coming up to the surface.

A man must rise to the spiritual level if he desires to have spiritual powers manifested below.

Impulses may arise from spirit before the other activities can have time to prevent them or modify them. Then those impulses are spiritual, real and helpful.

The spirit is always trying to point out the right thing to do. It is always giving warning to the lower mind of what is going to happen because it has knowledge of the present past and the future. But emotional and mental activities prevent people from noticing it. If one can by the exercise of his strong will keep his

emotional and mental activities in check even for a second and bring down spiritual knowledge, then a good deal can be effected in the field of premonition etc.

If a man brings his thought force upon a subject, the whirlpool of force set up by that thought would prevent higher knowledge filtering down. If on the other hand he controls and keeps in check his lower mental activities, then spiritual wisdom can be sensed and benefit obtained by its light.

Once a man put his bunch of keys somewhere but could not subsequently remember where he had put it. Many days search proved ineffectual. One day he slept soundly and dreamed. In that dream he remembered the place where he had kept his keys. As soon as he got up, he went to the place indicated in his dream and lo! there he found his lost bunch of keys!

All human organs of senses are composed of several such organs coarser and finer interpenetrating one another. One or the other of them is made use of in functioning in the various regions. Between any two of those organs there is a layer of matter which moves with the motion of the coarser organ and thus prevents seeing into or hearing from higher regions. But the higher organ being composed of finer matter can know, hear, smell and feel everything from below if properly adjusted and used. As it possesses more capacity for knowledge than the one below it, it can impress on the lower consciousness higher and wider knowledge provided it is not handicapped in its work. Herein may be found the rationale for premonition by means of dreams. But

all sorts of dreams are not to be relied on, since there are true dreams and false dreams, and the difference between the several kinds of dreams would be dealt with later on.

So the dream or dreams in which higher spiritual knowledge is forced down into the lower consciousness may be relied on and they would always be found true. But the other dreams are not to be relied on and they would almost all of them prove untrue.

Physical occurrences and acts of animals serving the purposes of warning beforehand of what was going to happen need looking into and explained. How divine influence manifesting through them as animal instincts may be responsible for the results has been already pointed out. A dog through its instinct sees a grave that is going to be dug for its master or one of his relatives in a short time. It then imitates the action of the grave digger seen in the view sensed by the divine instinct, by digging a grave in miniature in its turn. Similarly a dog howls imitating human wailing it has sensed long before it originated by the death of an individual from his relatives. The domestic crows feed on the leavings on the (plates) plantain leaves used to place the food on and eat from when they are thrown out. An unusual supply usually makes one of these birds call the others to take part in eating. By the divine instinct, it senses a larger number of leaves thrown out with plenty of remnant of food (since a guest or guests would not generally be given poor food in small quantities) even long before arrival of the guests, their eating and the throwing out

of the leaves obeying its inborn instinct to invite the other crows by its crowing it serves the purpose of warning the members to be ready to feed a guest or guests shortly arriving.

Objects cross the path or come towards one and thus serve the purpose of previous warning. Let us see what possible explanation can be forthcoming for the result brought about. It is clear that Omens themselves cannot possibly have any power either for good or for bad. They may simply tell beforehand or in other words give warning beforehand that one would either gain or lose, succeed or fail and so on. But the 'how' of the thing is not easy to understand. Who times the meeting of the Omen? The answer may perhaps be found in the statement that stars rule the destinies of men, and they point out to human beings by Omens the futility or otherwise of their actions. Astrology tells us that there are mighty intelligences behind the stars of human destiny and they time the meeting of the individual and the Omen, good or bad. They simply carry out their duties and give or withhold things from men and women according to circumstances and individual merits. Perhaps they even go to the extent of trying to save people unnecessary effort by bringing about bad Omens or to encourage them by good Omens as the case may be.

It is said that the ways of providence are mysterious. Similarly it may be said that the ways of these intelligences behind the stars ruling the destinies of mankind are also mysterious. A gardener knows why he destroys innumerable weeds in his garden. Similarly

these mighty gardeners responsible for the growth and evolution of human beings know what they are about. They bring about changes in the conditions of human beings individually and collectively. They bring about the death of this or that person and save the lives of those they desire to save even from impending disaster. Destruction of human beings is nothing to them even as the creation of beings. The following illustration may make our above statement clear:—

A father, a purohit or priest was journeying by a train along with his son. He was a very old man and this son was his only son. Both the father and the son were travelling in the same compartment, but when the train arrived at a particular station, the son got down and went into a privy. The train was in motion when he came out of it and therefore got into another compartment in the front portion of the train. After a few minutes there was a terrible accident. Heavy floods had washed away a portion of the permanent way and a number of carriages were smashed together with the engine. The old man was saved because his compartment was not injured. But his son was dead along with many others because they were in the carriages that were smashed. The agents of karma should have brought about the death of the poor lad for reasons of their own!

So, the invisible intelligences guiding the destinies of human beings know how to bring about things, and hence it is no wonder that they could adjust the meeting of persons and objects desirable and undesirable.

From astrology we learn that some of the stars are benevolent while others are malevolent. It means that

intelligences behind those stars have either constructive or destructive powers at their disposal. Animals, plants etc. come under the influence of one or other of the planets according to their characteristics derived from the forces of the planets themselves. So the intervention of animals, birds, etc. to forebode coming evil or to foretell coming good may be explained away satisfactorily having this as the basis.

We have already stated in another chapter of this book that many of the psychic incidents may be symbolical and should be interpreted as such. A close examination into the nature of the objects or animals referred to in Sakunam as portending good or evil should reveal the principle on which the sakunam itself might have been based. A jackal is not a formidable animal to look at and yet it is a very cunning animal. So the statement that its howl indicates failure while the sight is desirable is intelligible. The skill is on the side of the persons seeing the animal is perhaps the explanation for mentioning its sight as favourable. Though the animal is negligible when compared with other animals, yet its sight is said to be not unfavourable for an undertaking for the reason that cunning is superior to physical strength. A jackal's howl is unpleasant to hear and so the man hearing it may hear unpleasant information in the near future may perhaps be the explanation forthcoming for the statement that its howl portends nothing good.

The donkey is a stupid animal and hence its sight is taken to mean failure. Animals like donkeys and bulls do not generally bray and bellow always. The braying

and the bellowing are rather rare. This is perhaps the reason for mentioning their braying as good Omen.

A Brahmani kite is a fine bird regarded as the vehicle of lord Vishnu. It has a nice cry. So it is said perhaps that its sight and cry are both good Omens !

Going from right to left is said to be Pradhakshanam and it is done by people in temples. This pradhakshanam or circum-ambulation when performed from left to right is considered to be inauspicious. Only when performing rites for the dead the Apradhakshanam or circumambulation from left to right is resorted to. The animals like buffalo and birds like parrots and peacocks are said to foretell good when they cross the road from right to left and bad when they cross from left to right, perhaps because of this custom.

Cats are domestic thieves, snakes are deadly creatures to be shunned and hares are notorious for stupidity and slowness. So these creatures are symbolical of undesirability and if they cross one's path, it means that undesirable results would follow. This is the explanation perhaps for the statement that these animals should not cross the path along which a man is passing, and if they do so then it forebodes evil and failure in the undertaking.

The meeting of a single brahmin is inauspicious because no ceremony of the Hindus could be performed without at least two brahmins present.

The meeting of a woman without husband or in other words the meeting of a widow is symbolical of

misery approaching and hence the Omen is bad. A woman with her husband living symbolises prosperity, and hence if she comes before one, the Omen is considered auspicious and good.

Two pots are likely to be broken striking against each other and hence symbolical of hopes likely to be shattered. Hence the sight of two pots brought before one going on an enterprise is an evil Omen.

Similarly the probable reasons may be deduced for the belief in the Omens and premonition by means of owl's hooting, lizard-chirping, lizard-falling on people, and so on. What takes place in the physical world through physical agencies by the use of lower powers of nature either in the field of premonition or in other psychic fields should be of a lower order. Hence much reliance should not be placed on such premonitions. But what comes through a person's higher self would prove true and hence may be relied on.

Fore-warned is fore-armed, and hence the power of premonition should prove a blessing to people. But we have the dark side also of this. In the hands of the wicked, this psychic gift of premonition even as the other psychic gifts would prove a curse not only to himself but also to others. Additional knowledge is additional power either for good or for evil. It is a well known fact that power blinds a man. He generally becomes selfish and self-centred. Let us consider the havoc done by man using the power of explosives. Animals and human beings are destroyed by hundreds and thousands at times even wantonly. Similarly a wicked

man posted with information as to what would happen in the future to him or to others may be induced to do things most horrible to think of. But in the hands of the good and the virtuous, this power like many other powers of like nature should prove a blessing to them and others. The wise say that the just would fight only with the weapons his enemy possesses. This principle was followed in ancient warfare. But do we find it in modern times? Assuredly not. So the power of this premonition is not good for all. It is good only when it is in the hands of the virtuous who have their passions etc. well under control. Let us thank God that the power is possible only for the good to possess ordinarily.

CHAPTER XVIII.

HALLUCINATIONS.

The expression Hallucination is often defined as delusions of the imagination or faculty of forming mental images or pictures. It is also said to be "a morbid condition of mind in which perception takes place where no impression has been made upon the external organs of the special senses and where the object is believed to be real and existing." Ordinarily, rays of light falling upon the retina of the eye and conveyed to the brain, present to the imagination pictures. All objects seen are nothing but such pictures of imagination so presented by rays of light falling upon objects and reflected therefrom. Objects are centres of vibration wherefrom light rays are being reflected. The sun's light is composed of rays of different colours and when it falls upon objects or centres of radiating vibrations, some of those rays are retained while the others are reflected. If all the rays are reflected, all the rays reach the eye of human beings and they see the object as a white object. If all the rays are held absorbed in the centre, then the objects appear to be black. The impression of various colours and forms is due to the reflection of the coloured rays either singly or in combination in a particular manner. Similarly there may be centres of radiating vibrations of sound, smell and so on, and consequently there may be hallucinations of voice and smell also.

A man may think that he sees objects before him, though there may be no objects before him at all. He may think that he sees scenes of a drama enacted before him though no such thing takes place. A voice may be heard by one under the influence of hallucination though there may be complete silence all around. Pleasant fragrance may fill his nostrils though there may not be any flowers or articles that could waft the scent to him.

Once a man under the influence of hallucination thought that there was a person seated before him. He was carrying on a long conversation with an imaginary person. He thought that proper replies were given out to his questions. In fact he conjured up not only the image of the person not in existence, but he also conjured up series of well arranged topical vibrations and the mental pictures resultant therefrom.

There was also another case in which a gentleman playing tennis suddenly turned round and nodded to an imaginary individual to the surprise of the persons present. On another occasion, the very same gentleman is said to have shaken hands with a man who was not present at all. He thought that he not only saw the man before him, but also felt the contact of his hand with his, though he grasped and smooched only the air around him!

Once a lad who was under the influence of hallucination thought that his father was often changing into a parrot and that there were huge serpents floating on all sides!

There have been people who think that they hear exquisite strains of music from a musician and his musical instruments and enjoy the sensation with intense ecstasy even for hours together.

Certain people are in constant dread of being eaten up since they are under the impression that they are followed by some wild animals!

These and similar hallucinations in sane men, should be distinguished from those in insane people.

Under the heading 'Hallucinations of sane men' in Chamber's Encyclopaedia we find the following statement:—

"In a great majority of cases, hallucinations can readily be traced to mental alienation which is cognizable by other signs or to conditions of the nervous system which impair or pervert without overthrowing the mind; or to general constitutional states or positive diseases such as in the case of Nicolai which involve disturbance of the functions of the external senses. There is however a class of phenomena which cannot be included under any of these categories; where objects appear voices tempt, threaten, soothe, or where a series of impressions are retained by the mind without any corresponding sensation; where the system is perfectly healthy and where the individual affected is conscious that what he sees or hears is unreal. Medical experience however goes to show that under such circumstances the nerve or some organ connected with the development of special sensation, or the brain itself is in an abnormal or excited condition which falls short of disease, not interfering with the regular dis-

charge of the ordinary functions of these parts of the economy, and not being detectable in any other way and which is sometimes compatible with great intelligence and even genius.

As illustrative of the latter proposition and of the least morbid aspect of such phantasinata, it may be mentioned that the late Earl Grey was haunted by a gory head which he could exorcise at will. Swedenburg while at the head of the Government saw members of the heavenly hierarchy seated among the ministers at the council board, and bowed reverentially to them. Berna lotte encountered a woman in a red cloak on his side ; and a patient has been described who was followed first by a cat, then by a tatterdemalian beggar, and then by a skeleton which never left him, but walked side by side, joined his family circle and peered through his curtains at night. Yet Swedenburg knew that it was not flesh and blood realities he acknowledged. The king shrunk from but repudiated the red cloak ; and the patient disbelieved the skeleton and detected its true nature and origin."

From the above quotation it should be clear that hallucinations may occur not only in persons possessing unsound structure of nerve: affecting sight, hearing etc , but also in persons whose system is perfectly healthy. If healthy people have hallucinations and if those hallucinations happen to be understood as such by them, then a rational explanation for the same should be forthcoming. It has been said that it is due to the development of certain rudimentary organs in the human body making sensations out of the common possible

Indian yogis and specialists in psychic science may tell us that the experience of hallucination is nothing but special sensation felt by the individual concerned, and it is as true as the sensations of sight, hearing, smelling, tasting and so on. Because almost all people do not possess that particular faculty of feeling the sensations of the super-physical world, it is considered to be unnatural. The gory head by which Earl Grey was said to be haunted may be considered to be a thought form of fine matter perhaps in his aura, by the psychics who know that the super-physical worlds abound in them and are often sensed by the sensitives.

Swedenburg might have actually seen heavenly hierarchy seated among the ministers at the council board with his inner vision, since it is said that those great beings influence public men by their thoughts and presence. It is also believed that great wars etc. are brought about not by human agencies alone but also by the influence and interference of super-physical beings. The sage Naradha is said to be one of the most prominent and active agents of such beings. As custodians of human progress and evolution, certain hierarchies of devas have to bring about certain physical world adjustments through human agents and they could effect it only by being present at the meetings of politicians who hold the world's destinies in their hands, and by influencing their thoughts and actions by their thoughts and suggestions thrown out.

The gory head said to have haunted the late Earl Grey may either be a thought form created by himself or

by others possessing sufficient force to hold the matter it was composed of to last for a considerable length of time or it may be a new thought form created every time by the association of previous ideas. It should never be lost sight of that the mind can create and destroy infinite series of visions in a second. In the Indian Epic the Mahabharatha we have an illustration that a king passed through the experiences of many incarnations in the space of a second or two.

The following illustration bearing on the subject may also prove to be very interesting:—

Once a Master in the Science and art of psychism was standing on the sands near a sea and he had one of his pupils with him. In the course of their conversation, it was found necessary to give the disciple a practical lesson in hallucination. By the marvellous power the master possessed, he was able to change the scene before them. The vast ocean disappeared and in its place there appeared a big city with wonderful activities everywhere. Trams were running and vehicles of various kinds were plying. Lines of shops were seen and a good deal of traffic and trade was seen in progress everywhere.

The master and the pupil bought a vast quantity of articles. They went by trams and by several other conveyances to different parts of that marvellous city of imagination! The disciple had retained all the while his original consciousness that he was actually standing on the sands and so was filled with surprise at his experience.

A few seconds might have elapsed and within that space of time the disciple had a wonderful practical experience of hallucination.

In the above illustration we have an instance of hallucination in one brought about by the force of thought of another. In fact, the Guru had by his force of will brought about the visions that the disciple saw.

In the art of Indian Yoga there is a branch called *chaya purusha Darsanam*. A man stands facing his shadow. He then gazes at the shadow intently for some time, then lifts up his head and looks at the sky before him. He then sees a tremendous figure. It may be misty and clearless in the beginning, but strenuous exertion in producing it for many times both morning and evening for a number of days is said to make it clearer and clearer. At last it reaches a particular stage when it is found to be pulsating with life. Bright light and different colours flash out of it. In fact it becomes a companion and advisor to the man who created it and it always sticks to him even as his shadow does!

It is said that there are many Indian sages who have raised this Purusha and actually hold conversation with him. If we now see one doing it, we would surely think that he is under some hallucination. But the wise say that the practice gives one the development of special organs of sensation, to wit the sight of the intelligence behind human shadows!

In an Indian village there was a pandit. One day when examining an old manuscript library in his house, he came upon a very old work on incantations (Mantra-

sastra). He perused it carefully and mastered its contents. Desiring to put the scientific knowledge into practice and test its efficacy or otherwise, he chose an isolated part of his village for the purpose.

Seated under the branches of a banyan tree he recited the mantrams over and over again for 45 days the period stipulated in the manuscript.

The deity he invoked was to appear before him on the night of the 45th day and promise to help him from that moment for ever! He should find thereafter a number of gold coins every day under his pillow as soon as he got up from his bed!

The evening came and it grew gradually into night. The pandit was lying on the pial of his house a few feet away from his father and his grand-mother a very old widow.

The clock in the opposite house struck the hour of midnight and no deity appeared before the expectant pandit. 'What a fool I have been to put reliance on what was scribbled in a moth eaten cudjon manuscript', thought the pandit.

A few minutes elapsed. He heard a voice from space—a hallucination of course—saying, 'It is coming, Be careful.'

The Pandit thought that it was the voice of his guardian deity.

A few minutes more elapsed, and a huge form sprang upon the poor Pandit, pushed him down and

tried to throttle him! He tried to cry out but could not. His father and grand-mother were only a few feet away from him and they did not know what was happening to him.

A sort of courage came to the pandit. He mentally invoked the aid of his guardian deity whom he worshipped daily. No sooner had he done so than the form released its hold on him and jumped into the street. The pandit followed suit. It ran and he pursued it. At the end of the street there was a well and it jumped into it. As the pandit could not do anything afterwards, he slowly came back to the pial of his house.

He was rated soundly by the old dame his grand-mother as well as by his father with the words. 'This is the result of your stupid work during the day sitting under the village banian tree haunted by evil spirits'

This was the end of the attempt of the pandit to fight against poverty through mantric weapons!

From the above illustration, it should be clear that the so called hallucination may be brought about either by one's own thoughts held in concentration for a particular length of time or by entities of the super-physical regions. In the latter case the entities themselves make themselves seen or heard by those whom they influence.

As regards the encounter of the woman in the red cloak by Bernadotte referred to above, it may be an actual denizen of the super-physical world drawn to him

by some magnetic tie; or it may be due to a thought form persisting in encountering him at a particular place. In this connection it may be mentioned to meet the argument as to why it should take place at a particular place that one remembers a thought or a place or a form by association of another place, thought or form.

Coming to the case of the patient who was first followed by a cat, then by a beggar and afterwards by a skeleton, they may be either a series of thought forms or they may be the work of a super-physical elemental. The super-physical regions are peopled by super-physical entities and they have not only the power to assume any form or forms they chose, but they also have their own whims and fancies. Some of them select one or other of the human beings for their victim, stick to them and worry them. They occupy certain portions of certain houses and are not easily scared away. They have the power of creating the hallucinations in people whose presence they may not like near them. Those hallucinations generally take the forms of fearful dreams. Many of the houses have places where no one can sleep without experiencing such dreams.

If one of such entities of the super-physical world is troubling the patient referred to above, we may conclude that its powers of inducing hallucination is limited to those of a cat, a tatter demalian beggar and finally a walking skeleton.

There is also another form of hallucination in which an individual is under the impression that the power of

some super-physical being or that of the spirit of some dead people is being manifested through him. The following illustration on the point is interesting.

Once there was a house newly built and it was said to be haunted by a spirit of the super-physical world. One or two people who occupied the house met with their death soon after the occupation of the house by them. Finding accommodation difficult to secure in that densely peopled city, another gentleman took up the house for rent. He had a servant quite a simpleton. A few days after the occupation of the house by the gentleman referred to above, his son-in-law a youth of about twenty years came there and he was suffering from shivering fits and fever owing to obsession by some evil spirit. The two spirits—that in the house and that in the patient—fell to fighting with each other, the house spirit through the servant of the gentleman and the other spirit through the sick person. Eventually the house spirit gained the upper hand and the other spirit was driven away for a time. The patient was all right for a few days and then the spirit that was driven away came back once more to trouble the patient. The servant through whom the house spirit worked was absent at the time and the poor youth had fever and shivering once again. As soon as the servant returned, the house spirit again succeeded in scaring away the other spirit. It then addressed the gentleman through the servant as follows.

“You are a good and so I do not like to harm you. I am made uncomfortable by your stay in this house. So please vacate it.”

The gentleman thereupon said. "I am unable to find a suitable accommodation and so I have to remain here. You may if need be kill me."

The spirit in reply said "I do not like to kill you as I did the others because you are a good man and I like you. I am looking after your welfare. While the other houses near yours were robbed, yours is left safe. Don't you see my help in it? I scared away the evil spirit that was troubling your son-in-law. So at least in gratitude for what I have done to you please go away from this house and leave me in peace."

The gentleman vacated the house shortly and the tenants who occupied the house subsequently died from some cause or other.

In the above illustration the servant was under the hallucination that he was the spirit living in the house talking. At least the lookers on may think so. The patient was under the hallucination that a spirit was harassing him and giving him fever and shivering. Both of them were under the hallucination that the two spirits were fighting with each other through them.

The following extract from Chamber's Encyclopædia bearing upon hallucinations in general may prove not only useful, but highly instructive and interesting.

"Hallucinations may involve internal experiences as well as the reports from the outer world; nor is it invariably possible or necessary to distinguish them from delusions. There is a composite state in which the external impression is imaginary, and the interpretation

from such an impression had it been real is erroneous. A clock is heard by a patient to strike where note a from the outer world: nor is invariably possible or necessary to distinguish them from delusions. There is a composite state in which the external impression is imaginary, and the interpretation from such an impression had it been real is erroneous. A clock is heard by a patient to strike where not a sound is audible by others and the chime is held to be the announcement of the crack of doom. In all these cases, the sensorium itself must be held to be at fault whether the nerves of seeing, hearing etc. be structurally affected or not. These phenomena are observed in connection with all the senses, but in different proportions; the frequency being perhaps in relation to the number of healthy sensations of which the organ is the natural channel, and to the degree of excitement and cultivation to which it is ordinarily subjected. According to one authority, hallucinations of hearing constitute two-thirds of the whole observed, but upon a more careful analysis, the following tabular expressing of frequency appears to be correct. Hallucinations of hearing 49; of vision 48; of taste 8; of touch 3; of smell 1. These conditions are detectable in all mental diseases; but the proportion varies according to the form and the intensity of the alienation. All are more frequent in mania than in monomania and fatuity, and errors of vision are more numerous than those of hearing in mania. Lord Brougham at one time held that the presence of hallucinations should be elected into a crucial test of the existence of insanity. Practical men however demonstrate that derangement is not necessarily conjoined with such a

symptom. Esquirol held that of 100 lunatics, four-fifths would be affected with hallucinations. Of 145 individuals in Becetre Bandy found that 56 presented hallucinations; and the subsequent researches of Shore and Auhanel in the same hospital shewed 122 affected out of 443 maniacs, monomaniacs, dements etc."

The above quotation should convince one that hallucinations of all kinds to wit of sight, hearing, smelling and so on are considered to be the result of mental derangement in persons of some kind or other. Mania is violent madness. Monomania is madness confined to one thing or one subject. The following illustrations would make this point clear. A man was under the impression that he was a great personage kept in his then condition by his enemies. In all other respects he was quite sane.

There was another man in a lunatic asylum. Once some visitors came to visit that place and this mad man was deputed by the gaol superintendent to show the visitor over. He followed them and explained to them the objects etc of various places and also the condition of the mind of the several lunatics kept confined there. Finding in his clear and lucid statements and explanations no sign of mental derangement, the visitors were filled with surprise at his being regarded as a mad man. When they questioned the authorities of the gaol about the same, they desired them to wait till the end adding that he was a monomaniac.

The visit was over and the visitors were about to depart. While at the gate, their guide in a pathetic way

and with a sad look entreated them not to go away before he is poured out!

Horror struck, the visitors turned round and looked at the superintendant for an explanation! With a smile on his face he said that the poor fellow had one hallucination namely that he was a neglected kettle! He was always sad because nobody cared to pour him out!

We have also heard of people who though sane at other times were monomaniacs when seated at the dinner table or before the oven. They were under the hallucination that they often turned into piles of muffins or masses of bread. They were in constant dread of being eaten up when in those changed conditions as masses of bread or heaps of muffins!

From what has been detailed above, it is clear that hallucination may be classed under two distinct heads and they are (1) Hallucinations due to mental aberration and (2) Hallucination in sensitives; both born or made. Persons under the influence of the first have generally diseased organs of senses and in many cases diseased nervous systems also. Some of those having all but one or two of the faculties only defective are quite sane when their healthy organs are concerned. When the defective faculty manifests through the defective function of the diseased organs, they are temporarily insane. So they are called mono-maniacs.

Fatuity called also imbecility is feebleness of intellect and people who are fatuous, also come under this classification,

There is an average standard of efficiency of working of the senses and when that goes below that standard in one, the individual is regarded as weak in the powers of those organs. The defect may be natural or brought about by disease.

It is a well known fact that the mind has connection with all the senses and the organs of senses. It is even said to be the Raja of the senses. The above connection may be said to be established by means of the nervous system. Physiology tells us that there are two kinds of nerves, namely the motor nerves and the sensory. The former used to control and guide the working of the muscles has no need to be described about here. But the net-work of sensory nerves has a direct bearing on the subject on hand.

Every sensory portion of the human body is provided with sensory nerves. So it goes without saying that every sensory organ too is provided with those nerves. The external vibrations emanating from the objects of senses first strike upon the cells of the sensory organs. If those cells are healthy, then they transmit those vibrations to the centre of consciousness concerned properly. But if they are unhealthy owing to the diseased condition of the organs themselves, then weak and modified forms of vibrations are transmitted to the nerve centre resulting in distorted mental images. In some cases the organs of senses may be strong and healthy but the nerves radiating from them diseased or weak. Even then the mental pictures formed by the external vibrations reaching the nerve centre through the

sensory organs and the nerves radiating from them, may be distorted. As all sensations are nothing but vibrations reaching the mind through the nerve centres and as these vibrations may be modified by the sensory organs if diseased or by the sensory nerves if they happen to be weak or sickly, persons of sickly sensory organs or weak nerves are susceptible to hallucinations and illusions. But in some cases, the mind itself of persons is very strong and capable of its own initiative irrespective of what vibrations are conveyed to it. Then diseased nerves and sensory organs may not succeed in producing hallucinations, though they might create erroneous impressions. Let us take the example of a man whose feet are amputated. There are sensory nerves going from our feet to the brain centre. A portion of these has been cut off. Any sensation arising from the cut end of the nerves would be located by the centre of consciousness at the feet not present because it does not know that the sensation has originated not at the end of the nerve as usual but a short distance away from it. But the mind if not very weak and unhealthy as in the case of imbeciles, would understand where the irritation was caused to the nerves in spite of the fact that the locality indicated to it by the nerves was the foot.

The mind of each individual is restless and it has its own incessant activity. This activity may be modified either by the will behind or by passing thought forms. So apart from the activities of the sensory organs and the sensory nerves, the human mind itself can be made to create mental pictures either by the will of the individual or by the vibrations of thought forms. If the will

is weak and the activities of the sensory organs poor as it would naturally be in the case of demented persons, then all sorts of mental visions are brought about by the vibrations set up by the thought forms or the combination of thought forms. If the will is strong, then too mental images are produced as directed and controlled by it in the mental light.

All the demented persons have weak minds though they may have strong sensory organs. These weak minds are restless and are producing and wiping out pictures. What would be considered as the fruit of imagination in strong minds would be regarded as hallucinations in weak minded men.

We have already stated elsewhere that form sound and smell have relationship. Thinking of a rose a man may sense its fragrance too. Seeing a luscious fruit, a man may be reminded of its smell and taste too. The sight of a musical instrument, brings to one's mind by association of ideas, how it would sound when played on. So demented people may confuse one set of vibrations for another and thus translate the passing scenes upon their mental light into either forms, sounds or tastes as the case may be.

In its higher aspect, Hallucination is a wonderful psychic power. In nature the space is teeming with beautiful forms, marvellous fragrance, music, colours etc. In fact every possible sight, sound, colour etc. are everywhere at all times. Every drama enacted and yet to be enacted is always being enacted every moment

everywhere. Music par-excellence is being wafted from everywhere at all times. Similarly all sorts of colours and tastes can be seen and enjoyed by means of hallucinations in their higher aspects. Herein lies the secret of the ecstasy of the Indian yogis in their yoga trance. They heard the histories of Bakthas and delighted in them, by means of higher hallucinations. They enjoyed the sights of divine dramas enacted by their higher hallucinations. They had their desires satisfied by means of their delightful hallucinations of objects of pleasure. They ate, and drank, saw and felt and enjoyed themselves mightily in their hallucinations. But there is here also the other opposite side. According to the nature and temperament of the persons, the hallucinations too would be pleasing or otherwise. In nature we have good things and bad things, good creatures and bad creatures. Good smell and bad smell. Good and pleasing sights and bad and horrid sights and so on. In fact they are side by side. He who would see the beautiful should be prepared to see the ugly also by its side. The same may be said with regards to the other possibilities of hallucinations also. Unless one has cultivated the habit of looking on the pairs of opposites alike, this wonderful gift of hallucination may not prove highly enjoyable for him. He may see pleasing sights one moment and in the next horrible sights may confront him. He may be filled with the feelings of ecstasy at hearing the actions and histories of the Bakthas. But the next moment, his ears may be assailed with the particulars of the evil life led by one wicked man or another. Even as the light is followed

by the darkness and *vice versa* we have in nature the opposites also following one the other. This should serve to teach the virtuous not to be elated and the wicked not to despair.

CHAPTER XIX

ILLUSIONS.

Illusions also like hallucinations described in the previous chapter may be regarded as morbid conditions of mind in which erroneous interpretations of real sensations are made by the patients. In hallucinations such erroneous perception take place when no impression is made upon the external organs of the special senses and where the object is believed to be real and existing. As has already been pointed out, a picture is presented to the imagination in hallucination when no ray of light has fallen on the eye. A voice is heard by people susceptible to hallucination when all around is silent and when no sound whatever is emitted from anywhere near. The patient thinks that a pleasant smell fills the nostrils in the absence of any flowers or feast that could give forth any fragrance. But in Illusions or deceptive appearances and in Illusions or erroneous beliefs, the false and erroneous impressions originate at the other extremity of the chain of consciousness namely the mind itself. They in fact consist in erroneous interpretations of real sensations produced by external objects and vibrations through the organs of special senses. This is termed in Hindu philosophical treatises 'Branthi.' A man sees a bit of rope but mistakes it for a snake. He sees a pillar at a distance and thinks that it is a thief in hiding. Shells produce in him the feeling of the sight of silver and vast expanse of sand is mistaken for

a big sheet of water! A form passes across the vision and it is regarded as a phantom or a demon, or what is not and cannot be. A voice may address a listener in accents of tenderness and friendship. But the person to whom it is addressed may interpret it as words of insult and resent it.

The Hindu philosophers hold that the visible universe with every visible object in it is nothing but a delusion of the mind. Where there is no mind to be deluded into, there is no object at all. So they say that when the mind which is the 'great slayer of the real' is killed then illusion would disappear and the world would be seen as it really is. Hence the practice of Rajayoga or the control of the mind is advocated by them. Sri Krishna also says in the Bagavath Githa that he who crosses the region of delusions reaches Him.

A man sees an object say a plant before him. The fact is that a number of vibrations vibrating at a particular rate reflect particular vibrations or rays of light. These rays of light falling on the retina of the eye and thence reaching the brain and the mind and the consciousness, produce the sensation of the sight of the plant. Here we have several intermediate agencies transmitting the vibrations to the consciousness of the individual. The rays of light themselves might have undergone modification in their vibrations even before reaching the centre of vibration the plant, by the influence of intervening agencies. Changes might have taken place either in the vibrations of the plant, or in

the mind. Even as a green plant looked at through a coloured medium appears to be black and thus loses not only its green appearance but also the coloured appearance of the medium, the mind which is ever restless affecting the external vibrations received by it, presents to the consciousness neither the vibrations as emanating from outside nor the vibrations emanating from itself. It presents a picture entirely different from the pictures formed from either of the activities or vibrations.

The idea of universal illusion had perhaps originated in this fact in the minds of the Hindu philosophers of old.

Two persons are conversing. One of them expresses a certain opinion on a subject. But the other individual has his own idea about the subject formed already. So after the receipt of the external impression about it, he misses his own idea, nor does he feel the external impression as it originated. He has a quite different idea to be presented to his consciousness. It should always be borne in mind that any information received through agencies, must perforce be tinged with the characteristics of the agencies themselves.

The special organs of senses in human beings are so adjusted and regulated by nature that all under normal ordinary conditions receive and present to the consciousness the same rates of vibrations. But in the case of demented or deluded people, what is so presented is erroneous for the reason that the mind is diseased and

consequently modifies the external vibrations it receives in a way quite out of the common and presents the same to the consciousness. Then they see and understand people and object not as the others do. They hear and translate sounds and expressions very erroneously. A beautiful vision passing before them is presented to the consciousness as an ugly demon. Expressions of tenderness and friendship are translated into words of insult and enmity.

A good word is mistaken for a bad word on account of the defective hearing. External impacts are several kinds of starters of mental activities and these impacts when not sufficiently clear and strong, the activities referred to above are erroneous activities.

We have blind people who do not see but they depend upon their mental activities for presenting pictures of objects to the consciousness behind. Similarly the deaf do not receive any external vibrations of sound and yet pictures of sound vibration are started by the mind in its curtain of light and they are viewed and translated by the consciousness. There are short sighted people, long sighted people, colour-blind people and so on with defective organs of senses or in other words with organs of senses out of the common. All these clearly go to prove that a perception of human beings may be erroneous at every stage.

A microscope magnifies things while a telescope produces the erroneous impression of the distance between the observer and the observed. So if the lenses

of the organ—the eye—happen to be defective or constructed by nature to satisfy particular requirements, then only distorted or delusive views are presented to the human consciousness behind.

All elephants are believed to be provided by nature with lenses in their eyes that magnify things. The popular belief is that the animal obeys human beings because of the impression created in its consciousness that human beings are huge and mighty creatures. Similarly it is believed that the ants have lenses that create the impression of tiny objects when they see creatures like human beings!

Whether the above beliefs are true or absurd it does not matter a bit. The principle enunciated and emphasised in the foregoing pages is clearly illustrated by these statements. Even under normal conditions what the human beings see, hear, smell and sense may be delusive sensations produced by the organs of senses placed between 'the observer' and the observed by nature. Such being the case, if those organs happen to be defective in their structure on account of the freak of nature or accident, the objects may be presented more distorted than ever to the consciousness.

The human mind too is exactly like the sensory organs of human beings namely the eye, ear, nose etc. If any of these organs are defective, then the impression conveyed by them because of the defective functions is also erroneous and delusive has already been emphasised. So the mind too if it happens to be defective, presents to the consciousness distorted pictures.

The distorted pictures may be either what may be regarded as manifestations of genius or the delusions of the demented. The organ—the mind—is not quite like the organ possessed by an ordinary human being. Its constitution is out of the common. Hence has arisen the statement 'Great wits to madness near allied.'

The Hindus were quite familiar with the subject of hallucinations. There have been practical psychics who could create not only optical illusions, but also delusion of the senses at their will and pleasure. The great sages had tremendous powers in this direction may be evinced from the following illustrations.

Every one knows that Sita wife of Sri Rama the hero of Ramayana was taken to the forest and left there by Lakshmana being ordered by his brother to do so because a washerman had expressed his opinion that a woman who was in the house of the ten headed Ravana should not be kept in the palace if the same touchstone of principle applied to the poor people were used in the case in question. She was enciente at the time and she gave birth to a son in the forest ere long. Both the mother and the child were taken care of by a powerful Rishi named Valmiki. One day he thought that the child was lost and fearing that the mother would be grieved very much at the mishap created a child out of a grass (Kusa) exactly like the missing one. The child was not only a delusion created which was marvellous, but the Rishi was capable of creating and maintaining the delusion of day by day growth and development for many years!

The Hindu myths abound in illustrations similar to the above. In addition, there were professional psychics in bygone years and they manifested their powers of inducing illusions of senses in the beholders. Their exhibitions were given the name of Jalam and Mahendra Jalam. We have touched upon these elsewhere in this book. Simple hallucinations were called Jalam and Indra Jalam.

A woman bound with cords and covered over with a basket is pierced through and through with a sword thrust inside the basket. One and all the people gathered round the place of performance see it done. Here we have an instance of an ordinary Jalam in which a number of people are deluded into the belief that a woman is bound with cords, is covered over with a basket, and is pierced through with a sword, while she was actually standing apart at a distance but invisible to others!

Once an expert in the art of Jalam chose about half a dozen people from those who were assembled at a hall to witness his performance. He gave each of them a cup of dirty water and created in their minds the delusion that they were drinking a cup of hot and delicious coffee! He chose a few more and put into their hands steaming coffee. At his suggestion they were deluded into the belief that what they had before them in the cups was nothing but dirty water and showed their aversion for it in unmistakeable facial expressions. The bitter margosa leaves were devoured by a few under the delusion that they were some sweet edible

leaves. Sugarcandy was taken to be a bitter substance and spat out as soon as it was put into the mouth.

Once some gentlemen had camped at a place and there was no human habitation of any kind within the radius of a dozen miles or so. One of them was a specialist in the art of creating delusions in others. In the course of their conversation one of them expressed a desire to eat some grapes, of course in jest. But the specialist referred to above took it seriously and said that he could provide them with fresh grapes just plucked from the vineyard and that too in any quantity they desired! His powers were forthwith put to the test and lo! there were bunches of grapes hanging in every possible places in the room they were in! They were not only found to be very delicious but also looked like what was just picked from the creeper! Surely the people concerned were under the illusion of the senses induced by the operator. On another occasion, the very same gentleman is said to have created in the minds of his friends who were thirsty the delusion that an empty pot was full of cool and refreshing drinking water. They of course did not know that they were under a delusion. They actually drank the water and found that their thirst was quenched and that they were much refreshed!

The above illustration must show that persons capable of inducing illusions in others can utilise their power for the good of humanity. Most of the people who are ailing from some complaint or other, feel the pain more

keenly than necessary because of their mental force added to the feeling of pain. This statement is emphasised by the proverb which when rendered into English is that fear would kill one even before the tiger does it. We have learnt by now that mind can influence mind and create delusions either good or bad. If a sickly person is deluded into the belief that he is all right, then how much of his unnecessary suffering might be saved !

The Indian philosophers of old had realised this and often induced in themselves the mental tranquility and thus were indifferent to physical pleasures and pains. But the extended application of the power referred to above would benefit the people at large tremendously. The sages in the forests of India, have on various occasions, reduced the misery of human beings by using their powers of delusion. They have restored life to the dead and cured various kinds of diseases. They have created wealth in abundance for the needy and the statements in the Indian Sthalapuranas that various sins and ailments were cured by the visit to several places may also be due to this power of inducing delusion. The following illustrations may make the above point clear :—

In Southern India there is a hill called Tirimurthi Malai. Once people saw a cave at a distance and often a Sanyasi was drying his cloth in front of it. There was a narrow foot-path leading to it and many people tried to reach the cave and the holy personage. Keeping them in view, they proceeded along the path for a while. Then when they thought that they had actually reached the spot, they found to their surprise that they had come

to a barren rock and that there was no likelihood nay the possibility of the existence of a cave at all there ! They retraced their steps and when they reached the place they started from, they saw to their intense surprise the holy man drying his cloths in front of his cave only a short distance from them !

The statement 'very near and yet quite distant' is emphasised in this illustration ! In addition to the above illustration we have several other interesting ones to add. The wise Rishis living in mountains, to be freed from human disturbance, gather round a spot they inhabit strong thought forms. When people reach the sphere of the influence of those thought forms they are deluded into the belief that they are either before a forest of prickly pears or a graveyard ! The delusions of barren rocks or unfordable torrents are also most common it is said. If one has his mind perfectly under control, the influence of the thought-forms could not affect him. So he would be beyond delusion and hence would see the places and holy personages referred to above. The statement of Sri Krishna in the Bagavath Githa namely 'He who crosses the region of illusion verily reaches me or in other words sees me,' is perhaps profoundly true ! Each man—a centre of consciousness—is surrounded by a sphere of thought forms on the borders of reality that exists beyond ! Remaining under the influence of those thought-forms, men and women fail to see the reality even as the places and Rishi behind thought-forms of dense field, of prickly pears graveyards of vast dimensions, inaccessible rocks, unfordable torrents sheets of water and so on are not seen !

Itinerant beggars in Southern India soliciting alms of a few pies are seen to produce wonderful delusions of mind in the beholders. They produce heaps of gold coins, silver coins and copper coins. The popular belief is that such delusions do not last for more than a few seconds.

It is not unusual among experts in the art of inducing delusions in others that they obtain from one of the beholders a ring, a silver coin or a currency note and show their phenomena. They produce from the one ring a number of rings exactly similar to it. From the silver coin as a basis they produce several silver coins. They split the one currency note into a number of currency notes exactly similar to the one used!

Another variety of delusion is that of making objects invisible. An object before a large assembly of people disappears in space in a miraculous manner and appears again at the same place after a while. Even people are said to have disappeared in such a manner. Once there was a Sanyasi who was regarded as demented by some and a person of intense virtue and merit by others. He was confined in rooms on many occasions and every care was taken that exit was impossible on each of those occasions. But strange to say that the room when reopened was found to be empty! Further the person they thought that they had confined in a room securely locked up, was actually found to be roaming in a distant part of the city!

A rational explanation has been given for this phenomena of miraculous disappearance and subsequent

appearance of persons and things. They say that the rays of light reflected from a person or an object are bent upwards by an effort of the will of an individual. So the objects are not seen by people standing near. But the person or object may be visible when viewed from above perhaps.

A study on the subject of delusions reveals the fact that the art may be classified under at least two main heads namely (1) Permanent delusions and (2) Temporary delusions. To explain the first, a few more illustrations in addition to what have been already given may not only be useful but also interesting.

The creation of the permanent illusion of a growing child by Valmiki and also of prickly pear boundaries and fields, inaccessible rocks, unfordable torrents, expansive grave yards etc. by sages are examples already furnished. We have also given the likely explanation for the phenomena. It is also stated that there is a solid and firm piece of ground surrounded on all sides by quick sand for many miles around. On that piece of ground is said to be located a library of a collection of wonderful manuscripts and books. Though a public library, it is said to be accessible only to people who have reached a particular level in human evolution. The reason for this is also given. Knowledge of a particular kind is withheld from ordinary human beings even as a dynamite from the hands of children. Every one knows that the science and art of Atharvana Veda with which the Rakshasas of the Ramayana were thoroughly familiar have now been lost. So also are many

unique psychic and other treatises. But they are not completely lost to humanity. A copy of each of those marvellous treatises has been said to be preserved in that library. If an individual has killed beyond the possibility of resurrection, his lower passion desires, etc, then he would be furnished with the information which would enable him to reach the said library and be benefited by the books it contains. It is a *sine-qua-non* that the candidate who aspires for the privilege referred to, should have risen above human passions of revenge, envy, lust, desire for possessions etc since only then the knowledge of hidden sciences and arts would not prove dangerous in his hands not only to him but also to others. To such a one this permanent illusion of miles of quicksand would cease to exist. He would also have learnt the art of reaching the place where the library is located very easily and quickly.

Once a poor old woman was gathering fuel in a forest. She was both tired and hungry and could not even lift the bundle of twigs she had made. In despair she cried 'Oh what a miserable lot is mine! Would not the God of death in mercy relieve me from this horrid fate of mine!'

A Rishi of marvellous psychic powers chanced to pass by at the time and he heard the moanings of the poor woman. Approaching her, he asked her what the matter was. She in reply cried out, 'Hunger and weariness.'

Moved with pity, the sage gave her some stuff to swallow, but in reality he created in her mind the delusion that she had swallowed the Amritha of the devas and consequently that she needed no food and drink in future to live and move and be strong and healthy ! The woman was without food and drink for many years and she was as strong and healthy as a young woman till she died ! Here also we have an instance of a permanent delusion to some extent.

Even in permanent delusions, there may be said to be grades, according to the duration of time they last. We have heard of curses of sages and great beings. Those curses take effect and last for a particular length of time. The duration may be a few years as in the case of Sakuntala, Ahalya and others. It may also cover many many human years, even as it is in the case of the two brothers who are now said to be the two vultures famous as the birds frequenting the place Pakshi Tirtham in Southern India.

It has also been said that an adept in the art of inducing delusions made the people believe that they had with them several useful and valuable articles such as pearl garlands of great value, rings set with precious gems, cups and saucers, lumps of silver, gold etc, and so on. In some cases the illusion lasted a few years while in others it lasted many many years even. It is said that the illusion of a rocking horse was once induced by the mighty personage referred to above to pacify a weeping child !

Passing on to temporary delusions, we have already stated a few cases such as the self induced ones of mistaking a rope for a serpent, a pillar for a man and so on. For examples of delusions created in others we mentioned the creation of heaps of coins etc. We shall add a few more of the most interesting of them before closing this chapter.

In Ramayana we often meet with the expressions 'Mayavi' 'Maha-Mayavi' 'Maya' 'Astrams' etc. In all these expressions we have the art of illusion. In bygone ages it seems that this art was being developed to a wonderful degree by people especially by Ravana and his followers. There have been exhibitions of what are called Jalam, Indra-Jalam and Mahendra Jalam before crowds of spectators. Some of these phenomena have already been touched upon. People have been deluded into the belief that a woman was being run through with a sword while she was quite safe standing at a distance. A man created the illusion in the minds of the beholders that he was creating a ladder of thread to go up to the world of the devas and fight there with the Asuras. The subsequent illusion was the sight of gory heads and the terrific din of warfare. The final delusion is the disappearance of the young woman—the wife of the performer—with the gory head of her husband! All these have already been touched upon. A man was able to give people gathered round him anything they chose to ask of him. In all these cases of illusions, we find the force of the thought forms either created by the power of human beings or by the superphysical entities.

A few examples of delusions from the most familiar book—The Ramayana—may perhaps be welcomed by the readers of this book. Every one is familiar with the incident of the golden deer fascinating Sitha and enticing away Sri Rama to facilitate the abduction of the former by the ten-headed giant-ruler of Lanka the famous Ravana of bygone ages. Here we have one of the splendid examples of Maya or illusion. The Rakshasa Maricha by his power of creating delusions in the minds of others succeeded in making not only Sitha, but also Sri Rama believe that he was only a marvellous golden deer before them.

We have heard it stated in the Ramayana that the Rakshasas at least some of them succeeded in deluding the herds of deer into mistaking them for their class of creatures!

The ten-headed giant Ravana himself is said to have brought before Sitha the gory heads of her husband Rama and her brother-in-law Lakshmana to try to reduce her into submission being driven to despair. The heads we need not point out were not real. Sitha was deluded into the temporary belief that they were the heads of her dearly loved husband and her brother-in-law Lakshmana.

The delusion of disappearance in space was resorted to by Indrajit, the son of the ruler of Lanka-Ravana. When hard pressed by his enemies in the field of battle he had perhaps to save his life by running away. This he succeeded in doing safely and effectively by bending the rays of light from his body up-

wards. He thus became invisible to others and walked away leisurely perhaps from the scene of danger!

The most marvellous though common forms of delusion resorted to by the warriors like Sri Rama, Ravana and others are termed *astra-vidhya*. A large variety of astrams are said to have been made use of during the war between Sri Rama and Ravana. The names of some of them are (1) Naga Astram (2) Garuda Astram (3) Vayu Astram (4) Varuna Astram (5) Agni Astram (6) Brahma Astram (7) Pasupatha Astram and so on. Here we have pairs of opposites. If one side throws before his enemies the Astram say Naga-Astram, the beholders are deluded into belief that huge crowds of rigging venomous serpents are rushing at them. A serpent fills one with terror, and consequently the warriors are likely to be filled with fear and retreat from the field of battle. But the opposite party is ready with his astram of defence. He throws the Garuda Astram and forthwith deludes the beholders into the belief that vast multitudes of the Brahmani kites the terror of the serpents rush upon the oncoming hosts of reptiles and make short work of them. The scene should no doubt create a wonderful picture of imagination—Countless kites among countless snakes each of the former with one of the latter in its beak or talons!

Similarly the other astrams or the illusions created by them are neutralised by the counter astrams or delusions. An Agni Astram scatters fire everywhere while the Varuna Astram aimed, neutralises the effect, bringing on a downpour of rain!

The victory in these warfares of delusion should be for the leader who could meet delusion by delusion and also use others not known to his enemy !

Certain astrams are considered to be very rare or in other words the power to create certain classes of illusions is not easy to gain. Some of these are said to be Brahmastram, Pasupathastram, Vayuvastram and so on. They are said to be capable of deluding the enemies into the belief that they are bound or in other words paralysed. We find in the Ramayana the wonderful statement of persons bound by Astrams ! We must take the expression 'bound by astrams' to mean paralysed by the power of creating delusion by the enemy. Only astrams like Brahmastram and Pasupathastram are said to bind or paralyse. Vayuvastram deprives perhaps the power of breathing or at least creates the delusion of difficulty in breathing. Here unlike optical illusions, we have illusions of other organs. The yogic centres of persons are perhaps influenced by the will power. The illusion of thunder may be induced by influencing the centre in the finer bodies corresponding to the ear. Both Brahma and Siva have centres in the human bodies or in other words certain centres in human bodies are associated with Brahma and Siva. They may be influenced by the strong will of persons either temporarily or permanently causing death or temporary paralyses of the limbs ! Vast indeed are the possibilities of the art of creating delusions and psychics would do well to pay proper attention to it also.

CHAPTER XX

DREAMS.

Of all the psychic subjects the most familiar one is perhaps that of dreams. There is not a single human being but has had experiences of this phenomena. Nay every morning most of the people are even going over the dreams they had dreamt during the night while in their sleep. This subject is doubly interesting from the fact that dreams are believed to foretell future events. The Hindus have a separate science dealing with the deciphering of dreams. It appears that many of the other nations too have a sort of belief in the prophecy of dreams. The Hindu religious treatises abound in illustrations of prophetic dreams. Many devotees of deities like Siva are said to have been given informations and warnings only in their dreams. The devotee Nanda has had dreams in which lord Siva appeared to him and spoke to him. Similarly there have been other devotees who have had enlightenment and advice given them in their dreams. In fact dreams are the commonest media of communication from the superphysical to the physical world. It is said that there is the pool of oblivion just beyond the physical world and it separates the dream land from the region of physical consciousness. As every man while going to sleep plunges into this pool of oblivion while crossing to the dreamland and as this pool has the character of making people forget things, it

stands to reason that one while stepping into the dream-land should keep on this shore all his physical world knowledge and consciousness and take on those of the dreamland. The same may be said to be the case when he is crossing the pool back to return to the physical world consciousness. He leaves on the other side of Lethe the pool of oblivion all his knowledge of and experiences in the dreamland and comes back to his physical world with almost a blank memory. We say 'almost' blank, because the experience of human beings shows that a tiny fraction at least of the super-physical world experience is brought to the physical world consciousness when returning from the former to the latter. Perhaps the same is the case with the journey to the dreamworld. The dream consciousness takes with it perhaps something of the physical world consciousness and experience.

There is one interesting fact revealed by experience in connection with dreams. Most people when roused from sleep suddenly, by the influence from physical world such as sound, etc., remember clearly the dreams they were dreaming at least the portions of those dreams. But subsequent sleep completely wipes off all traces of those dreams. The memory of those dreams is lost more or less completely. There may perhaps remain a vague feeling that there was a distinct memory of a dream when roused from slumber, and that is all. So people who were quite sure of remembering such midnight-dreams in the morning as soon as they got up from their bed, found that they had completely lost their memory of the same and grow wise. If

they care to have the dream in the physical consciousness in the morning, what they do is simply this. They keep a piece of paper and a pencil by their side and as soon as they are roused from their sleep perhaps in the middle of a dream, they note everything down before going to sleep again. In this way some people guard against the possibility of forgetting a dream once dreamt and brought back to physical consciousness.

Dreams are often said to be of three kinds and only one of them may be relied on. A man or a woman may simply be reproducing their thoughts while awake. The thoughts of others floating about in space may happen to pass through the finer matter interpenetrating the brain and set up vibrations in the brain cells. Then the dream would partake of the nature of those thoughts of others. The conscious personality itself may step out of the physical body, wander in one or other of the super-physical regions and bring back and impress upon physical consciousness knowledge and information therefrom. This is real dream and hence may be relied on.

It is most often the case that the personality behind the physical body does not rise beyond physical world thoughts and emotions. Such persons do not have any dream-world experience or knowledge at all. Nor are they influenced by the thought forms of others since the force of their own thoughts would not permit the approach of any of them. But if the force be not sufficiently strong to shut out external thought forms, some of them may succeed in setting up vibrations in their brain cells with the result that either those thoughts

may be impinged upon the physical consciousness as dreams or the combined thoughts of his and the external ones may be the resultant dream.

These kinds of dreams may be set aside as deserving but scant notice. The only dream that is to have any consideration is that impressed upon the physical consciousness by the human ego.

In the chapter on human body and its constitution, we have described the several super-physical regions with conscious entities. We have also stated how the ego or the human personality has been provided by nature suitable bodies to function in one or other of those regions. To understand the subject of dreams, it is quite necessary that what has been stated in the first five or six chapters is thoroughly grasped and understood. Presuming a knowledge of the super-physical regions and the constitution of human body as well as the nature and the work of the ego on the part of the readers, let us proceed to deal with this fascinating subject of human dreams.

We have already stated in the previous chapters of this book that the ego slips out of the physical body into the next world of finer matter called the emotional world in sleep. That world in addition to the conscious entities belonging to it has the counter-part of every being and object of this physical world. Hence it goes without saying that that world is very much bigger than this physical world of ours.

The receptive capacity, range of vision, power of locomotion, etc., are limited to human beings function-

ing in the physical world. They may be compared to people shut up in rooms provided with small windows. The physical bodies correspond to their thick walls and the special organs of sensation the tiny windows. So the ego in the physical body may be said to have that body not for gaining knowledge and experience but for limiting the possibility of the receipt of such knowledge and experience.

We have also stated elsewhere in this book that all the special organs of senses of human beings are intended by nature to be made use of in the different regions of the universe. They have within those organs of senses the possibilities for development of finer senses. In fact humanity at large is steadily aiming at such a development and a few have actually developed some of those finer senses satisfactory at least to function in the lower regions of the super-physical world to wit the emotional and the mental. Even those people are at a disadvantage, at least most of them. They have not learnt how to use them at their will and pleasure. Unless nature puts them into the several worlds or regions by natural processes like sleep, those developed organs of senses are quite useless to them.

Let us take one of the organs of senses the eye. Here nature has put a barrier between the physical eye and the emotional eye. This barrier may be compared to a dark mist of fine matter placed before the physical eye and it hides everything beyond physical sight by moving with the movement of the physical eye. If the eye turns to the right, the mist also turns and keeps its

position directly in front. It is perhaps like a piece of black cloth held suspended before ones eyes to shut out everything. So if one wants to see the world hidden from his view, he should either get rid of the barrier or dive down and reach the other side by sheer force of will. Ordinarily it is not easy to get rid of the barrier, but it is possible to go behind it and enjoy the sight it hides. This is in fact achieved when one goes to sleep or is in a trance. Further the dark mist may be illuminated and seen through and then the physical eye and the next finer eye become one. Then the two worlds the physical and the one above it also become one. A man who has succeeded in uniting the physical and the next finer sight by the process of removing the darkness from the barrier between, sees both the worlds as one.

What has been said with regard to the special organ the eye may be said to apply to the other organs also of human beings. The barrier placed before those organs may either be cleaned and sensed through; or they may be passed under by the power of one's will or by using the facility given by nature in sleep to do so.

In Hindu religious treatises, it is said that there is a huge obstacle placed between the deity and the devotee in the form of a mighty bull. The devotee Nanda is said to have prayed to Lord siva at Chidambaram to order the bull to move aside and thus enable him to feast his eyes on his vision! It is said that Lord Siva did order the bull to step aside and thus enabled his devotee to have a good view of him!

Every Hindu temple dedicated to Lord Siva has the image of Nandi or bull placed in front of the deity and

orthodox people view the lingam from behind the bull betwixt its horns! Further camphor is lighted to enable the devotees to see the deity clearly. Perhaps we have here a symbolical representation of what we have stated above.

The reason why only temples dedicated to Lord Siva have bulls, lies perhaps in the fact that the spiritual centre of sight is associated with Lord Siva and his third eye.

It has already been stated that the coarsest and densest of bodies of a human ego is the physical body. The vibrations of matter composing it are perhaps the dullest. It may be compared to a primitive heavy wheeled cart. So with such a coarse instrument, the human intelligence can achieve only very little and that is the physical world experience of physical world, sights, smells, tastes etc through the physical organs of senses. But when once the physical body is laid aside and a finer body is made use of, then the possibilities of knowledge and experience are tremendous when compared with the possibilities in the physical world. The range of vision and power of locomotion are almost infinite so to say. But the bringing of such knowledge and experience down below to this physical world consciousness is perhaps a feat achieved.

The capacity of human cells to receive vibrations of knowledge is limited. It is no doubt true that that capacity may be increased by set practices of a particular kind. But ordinary human beings have had no such

practices. Hence it goes without saying that those cells are irresponsive to finer rates of vibrations of superphysical knowledge and experience. Herein lies perhaps the reason why the brain does not record all the impressions brought to it by the ego from super-physical worlds. If one wants to bring down to the physical world consciousness the knowledge from super physical levels, he must first vivify the inactive portions of the brain cells. This can be achieved only by certain strenuous yoga practices.

Reverting to the subject of dream, we may say that the ego as soon as it slips into the next higher world may remain floating at a particular level in a particular place. Then the knowledge and experience gained would be almost nil. But all human egos are not undeveloped and lazy like the types referred to above. There are egos of various grades of development and some of them are said to be very active in the super-physical regions. Let us take different types of people in this physical world itself. We have persons who idle away their days doing absolutely nothing. What they perhaps do is to exert in a certain measure to look to their physical wants and nothing more. They may go in search of food to satisfy their hunger. If that is satisfied, they sleep away their time. In the super-physical worlds, there is no need for any person to do any work even of the kind referred to above since it is said that the feelings of hunger and thirst are unknown there. So a large number of egos are found to be merely floating above their physical bodies influenced perhaps by the thought forms in space that may happen to pass through

and affect the physical brain cells. It may probably happen that the brain itself is reproducing the thoughts in the physical waking hours and those thoughts may be sensed by them in a vague kind of way. What with the lack of proper development and activity of a part of a brain cell and what with the lack of strength of will and earnestness on the part of the egos, only vague impressions of thoughts are recorded in the human brain and remembered when aroused from sleep.

It is a well known fact that people occasionally remember vividly certain dreams and the impression lasts even for many days. It is perhaps due to the interest aroused in the personality at a particular time in a particular subject. In the waking consciousness, the theme must have been constantly dwelt upon by the person or it must have been allied to a subject that had absorbed his interest.

Persons at times dream that they fly in space, crawl into tiny holes and do various other impossible things. A man once dreamed that he wriggled through a crevice in the wall. Another had a dream that he was being slaughtered. A third was filled with terror by the feeling in a dream that he was being pursued by a fierce tiger. Similarly several people have had and are having similar curious dreams. People say that these dreams may be fragments of actual scenes passed through by the persons either in their present lives or in one or other of their past lives. They may also be scenes from stories etc read while awake. They may also be combined or

distorted thought forms of one's own or those of others that might have had a part in the dream produced.

The kind of dreams referred to above are no dreams at all when strictly speaking. They are but the reproduction of mental pictures of one's own thought or thoughts of others either alone or in combination. If a man or a woman dreams that he or she had assumed a form half man and half animal, then it must be the result of a combination of thought forms bringing about the curious mental picture. But the real dream must be the actual experiences of the ego impressed on human brain or in other words the spiritual knowledge and experience forced down to the physical plane consciousness. In this connection it may be mentioned that the human spirit said^a to be pure knowledge, omnipresent, omniscient and omnipotent^t is always trying to impress upon the human waking consciousness higher knowledge of things. But they succeed in effecting nothing not only because of the defective instrument but because of the other vibrations chasing away those emanating from it. He who has succeeded in quieting his ever active and restless mind may hear the voice of the spirit from within as it has often been expressed.

The dull physical brain that would not be influenced while a person is awake is in a rather more advantageous position to be influenced when asleep or in other words when the ego is functioning in the finer fields of matter. The fact that the physical brain is not the organ-the mind-but the instrument of the mind should

not for a moment be lost sight of. He who seeks the mind in the physical body of human beings would be sadly disappointed. It is not in the body but it is outside it. It is capable of independant action apart from the brain. Persons can exchange thoughts in the absence of their physical bodies and their functions provided they know how to do it. So it should be clear to the readers of this book that the ego while the person sleeps functioning in the super-physical world, has increased capacity for knowledge. He has a wider range of vision and perception. He may be said to possess even the knowledge of the present, past and the future since for him in certain levels the three states are said to be in one. Hence if dreams are taken for the real experiences of the ego in the higher regions, then they must be full of wisdom and in fact they are. But it is doubtful whether they reach the lower levels without being distorted. The original vibrations mingling with the vibrations of the lower mind may become quite different from what they originally were. This is perhaps the reason why dreams do not come true. There is no defect in the science and art of dreams. The defect lies in the medium they pass through. People of advance physical development, culture and control of thought may put greater reliance on their dreams of the kind above referred to. But others should be guarded against arriving at results of their dreams guided by treatises on the subject.

The most common test to find out whether the dreams of a person are actual experiences of the ego and whether they can be relied on or not consists in

finding out whether physical experience bears out dream fore-caste. To make our point clear let us take an illustration. A man, say in India, has not seen London. In a dream, he visits a particular place there and the sight is well impressed in his physical plane consciousness. When he visits London at any time thereafter and finds the place more or less exactly as he had seen it in his dream, then it cannot but be the actual experience of the ego. In fact it had journeyed to London while the person was asleep, visited the place referred to above and had come back to impress the experience in and the knowledge of the place visited, on the physical consciousness of the person.

There have been plenty of experiences of the kind referred to above. People have dreamt of places never visited by them and what they had seen in their dreams have subsequently been proved to be actual physical world sights.

We had already stated that the powers of the human ego are quite extra-ordinary and as such it could impress upon the physical consciousness not only thoughts highly useful but also a good deal about what is going to happen to the person concerned. In fact it is always trying to benefit the physical consciousness if the latter world but pay any heed to it.

It has been the opinion of Indian philosophers from time immemorial that whatever a man has done and is going to do in the future near and distant are all pre-ordained and there is but one present and no past and

future, since time and space have no existence at all if one can but understand it. This idea is difficult to be expressed in words. To give a faint idea of the real thing we may say that every consciousness has its parts to play and it is playing it. One life is perhaps one scene in a big finite drama. The whole plot is known to the spirit and at the beginning and the end of each scene enacted, the success or failure of the attempt is pointed out to one. Further the spirit is always trying to guide the physical consciousness in the enacting of the scene for the time being. In the hurly-burly of the physical world experience the physical consciousness pays but scant attention to what it does. But when the body is asleep the spirit has a greater chance for helping and the thoughts impressed then if remembered by the physical consciousness and acted upon, marvellous could be the results achieved by it in the physical world. So it may be taken that dreams are in one sense arrangements of nature to give guidance to physical world consciousness. The whole drama may be placed at the disposal of an ego in its physical consciousness if it would but care to know it by taking the needed trouble. Then dreams would be no dreams but only scenes from the drama it has enacted, is enacting and is going to enact. The past would be guidance for the present and the knowledge of the future would have surely tremendous influence on the present human actions.

It has been stated very often that every form is nothing but a sound made manifest. Even as there are combinations of sounds, there are combinations of forms.

This fact is illustrated and proved by experiments. A shallow plate having a thin layer of fine sand or preferably light seeds like the ragi seeds when subjected to the vibrations of sounds and combinations of sounds would clearly show the effect of sound on matter. If a man or a woman speaks a certain word over and over through a tube over the layer of sand or the seed in the shallow plate referred to above, then those particles of sand or the individual seeds are found to arrange themselves in a systematic manner into fine forms. Some sounds are giving birth to curves, some to straight lines and so on and hence arise in the universe forms of several grades of matter by the combinations of the fundamental forms like the points, straight lines, curves, circles, segments, triangles and so on. In fact all the physical objects when divided into sections may be found to be composed of solid geometrical forms and shapes. The super-scientists say that even in the regions above the physical, there are sounds and combinations of sounds resulting in the various kinds of forms of those levels. They further say that only one kind of forms in the highest level appears as several kinds in the several lower levels by a phenomena akin to refraction. What was only a plane geometrical figure or form in the highest has become a solid figure or form in this physical world. Here we can see and understand objects having length, breadth and height. But in the regions of only two dimensional entities, the dimension of height and consequently its knowledge and application are unknown. A two dimensional entity can sense only length and breadth and not height. One of such enti-

ties occupying a sheet of paper can't understand the *modus operandi* of a speck appearing on the sheet from either side, but not from above. If an entity—a human being for example—familiar with the third dimension were to bring down on the sheet of paper from above the point of a sharp lead pencil and make a mark on it before the entity, it would surely be filled with amazement at the extraordinary phenomenon as it may take it to be!

There are said to be seven regions of consciousness in the universe both above and below this physical world. As we have already stated that human beings can grasp at a time only three dimensions though there are all the nine possibilities of consciousness in them. They can grasp only length, breadth and height and the possibility of looking inside a closed box and describing its contents is undeveloped in them, in their waking consciousness. But in the next higher level, this faculty namely that of the fourth dimensional perception is natural and hence a closed box is an open box there and a closed book an open book. Similarly with each higher level there is attached a fresh possibility of knowledge namely the fifth dimensional knowledge, the sixth dimensional knowledge and so on! It is said that the power to bring into physical consciousness all the higher faculties is latent in man and is slowly but surely trying to become patent.

A tree or a tower on the bank of a lake when reflected into the water appears topsy-turvy. The foot of the tree or the tower is the connecting link between the reflection and the object reflected. The physical plane

and the planes above and below it, may be said to be the link, between the object, and the reflection. Thus we have several worlds or regions of consciousness not only above but also below that of physical level.

So excluding the natural possibilities in this physical world, there are possibilities in fourteen more levels which human beings can sense and utilise if they chose.

There is a sort of connection between the several regions above the physical and the corresponding reflected regions below. We have seen that human beings according to their spiritual and physical plane development can sense, gain knowledge and bring the same down and impress on the physical consciousness. So knowledge that would be considered miraculous in the physical world may be obtained quite ordinarily in the higher or the lower levels below the physical and brought on to the waking consciousness. The contents of a closed and locked box impossible to be described by the use of ordinary physical organs of senses-the eyes-can be examined and described while asleep and in the higher regions where a closed book is but an open book. If one is but capable of bring back to his waking consciousness his experience of real dreams in the higher regions, he can show marvellous physical world phenomena by means of his dreams only. Certain persons as soon as they awake from their sleep describe clearly the contents of a box to which they would not be permitted access on any account. There have also been instances in which a good deal of misunderstanding has

arisen between persons to wit, husband and wife, father and son and friends too as a matter of fact, because of this knowledge from the super-physical world of the contents of boxes, etc. brought down from dreams to waking consciousness and described. One party accused the other of having violated the bonds of trust in having opened with a duplicate key the lock of the trunk and examined its contents in his or her absence, The other indignantly repudiating those charges affirmed that he or she had done no such thing, but only described what she or he had seen in a dream !

People have often wondered at their own dreams, since they actually remembered pages of a book they never had access to in their lives, but had a chance of looking into subsequently !

Even verses from sacred books have been learnt in dreams and remembered after coming back to physical world consciousness, by certain people. The soul has tremendously extended vision, hearing, etc. So when asleep, it might have looked into the particular book from where it was or heard the sound emanating therefrom from that particular stanza. It then either impressed the stanza on the waking consciousness or translated the sound into the stanza by the extraordinary power it possessed and then impressed the same into the physical consciousness as stated above.

Human researches go to prove that the original means of communication before the powers of speech came to human beings were pictures real and mental. Colours and pictures are said to be the language of the

devas. Animals and insects similarly exchange ideas perhaps through finer matter! So a reational explanation may be found for symbolical dreams. There is a sort of connection between the words of different languages and the mental pictures behind those words. Now we know only to frame pictures of the mind by the use of words and phrases and their combinations. But when we learn to construct words and phrases and their combinations into sense giving sentences with pictures of particular kinds then the interpretation of symbolical dreams might be quite easy.

A mere sketch of the possibilities of the art of dreams has been given. If one can but develop the art and reach the stage in which he can dream at will and bring down the dream knowledge to his physical consciousness, he can achieve a good deal in the psychic field.

CHAPTER XXI

THE RATIONALE OF DREAMS.

In these days of 'The Why' and 'The Wherefore' no scientific work is likely to be appreciated by people if a rational explanation is not furnished for the statement of facts given in it. It is said in a Hindu upanishad describing the genesis of the cosmos as follows. "Vayu comes out of Akasa. From Vayu comes forth Agni, from Agni Apas and from Apas the earth and everything it contains." This figurative statement of what takes place in nature when finer matter gets coarser and coarser till the coarsest aggregation of matter the physical earth is formed would receive but scant notice at the hands of a student of modern science unless a rational scientific explanation acceptable by modern science is given. Tell him that Akasa is the primordial matter and vayu is vibration in it. Then his interest in the subject is aroused and he pricks up his ears. If you tell him that Agni means the higher force of electricity and when vibration in matter generates heat and electricity and that the force combining the oxygen and hydrogen in space gives rise to water in which is held suspended the various kinds of matter found on earth to wit the component parts of plants etc. he perhaps literally jumps to his feet with the words, there seems to be after all a method in the madness of our ancient Rishis!

It is an acknowledged fact that the more we understand a particular thing or a subject, the greater is the interest that is aroused in it for us. Every one has had dreams. There are people who dream more frequently than others. But they all, at least a large majority of them have taken and are taking them merely as incidents in nature just as many other things are and nothing more. A plant or a tree puts forth blossoms. Ordinary people merely look at them, perhaps gather them and enjoy their fragrance. But a botanist studies everything he can about them. He understands the 'why' of the thing. He takes a rational interest in the object. Similarly while the ordinary people dream and take their dreams for passing events, there are others who are keen upon understanding everything possible about them. In fact we are indebted to those active men for the scanty knowledge and information we have on the subject of dreams.

A knowledge of the contents of the first few chapters of this book should have convinced our readers that human sleep is associated with the three bodies of human beings namely (1) The physical (2) The etheric matrix surrounding and interpenetrating the physical and (3) The emotional or the desire body. As the man dreams only while asleep, a knowledge of the mechanism of these bodies and how that mechanism serves the purpose of conveying impression to the human consciousness behind, is highly essential to understand the subject of dreams. Further it should never for a moment be lost sight of that the consciousness referred to above and the mechanism of the human bodies affect each other by

changes if any in them. Any change in the consciousness affects the mechanism of the human bodies and vice versa. This interaction takes place not only while one is awake but also while one is asleep. As we have stated above that the consciousness is concerned only with the bodies-physical, etheric and desire-in dreams, we shall examine the mechanisms of those bodies and see the purposes they serve.

Coming to physical bodies and their mechanism, we are concerned mainly with the brain and the net-work of nervus system attached to it. Further, a knowledge of circulation of blood and its purpose is also essential. Any book on physiology may with advantage be referred to for the purpose by the readers of this chapter.

In the human body there are not only portions of the brain-the nerve centres-but there are also ganglionic knots-from which nerve-threads radiate to different parts of the body. These threads serve the purpose of the means of communication between the human consciousness and the external world so far as the physical body is concerned. Vibrations radiate from external objects of senses and they striking the retina of the eye make the optic nerves--specialised for receiving and transmitting vibrations of perceptions--vibrate in sympathy. These vibrations when transmitted to the consciousness are translated into thoughts after a rapid analysis into, and comparison with, similar vibrations received before and remembered.

Here we have a very important thing to take into consideration. The consciousness has no direct contact and knowledge with the external objects of senses. It

depends on the nerve centres and the nerves for the correct information or otherwise. Let us take an example. There is a judge and he tries a case. He arrives at his decision from the information supplied to him by witnesses. If those witnesses give a distorted version of the occurrence, then the decision arrived at should be but defective and unsatisfactory. The same may be said to be case with the consciousness—the judge—and the portions of the nervous system—the nerve centres. If those centres and the nerves are strong and healthy then the consciousness would receive lucid and correct information. Else the impressions received by it would be distorted. Herein lies the reason why demented people understand things in the way out of the common. The consciousness is all right there, but the nervous system is defective. So the impressions it receives are defective and distorted. Hence the mental images are blurred.

There are nerve centres and nerves, specialised for specific purposes after the experiences in innumerable physical bodies. The auditory nerves and the centre in connection with them are specialised to receive and transmit to the consciousness the vibrations of sound. Those vibrations are then analysed, compared and sensed by the consciousness. Similarly the sensations received through the olfactory nerves, gustatory nerves and so on and transmitted by the specialised nerve centres to the consciousness are disposed of.

It is a well known fact that if any portion or function of the body is affected or deranged, the nervous system is affected. If the nervous system or any portion of it is affected, then distorted mental pictures would be the result. So any defect in the functions of the physical body such as digestion, circulation etc. would make the nerves weak and unsteady and hence culminate in a blurred picture of the sensation. We have heard of people suffering from indigestion and other allied derangements in the bodily functions mistaking a slight and ordinary incident into terrible accidents and events because of the unhealthy condition of the nerves. It is said that the noise made in the ear by the circulation of blood was distorted into loud noises of thunder by the nervous disorder of an individual due to indigestion. The crawling of an ant was magnified into being crushed under the weight of a tremendous animal and a prick with a steel nib into a fatal stab!

Careful observation should convince one of the fact that the human physical body when once set to do a particular act would go on repeating the act of its own accord and would not be easily amenable to will. It is like a waggon detached from a moving train having a speed of its own. This tendency is responsible for one kind of dream namely that given birth to by vibrations of the physical body on account of its automatic repetition of previous experiences.

Now we pass on to the dream condition with reference to the etheric matrix interpenetrating and surrounding the human body. Every nerve centre as well as

every nerve thread and in fact the whole nerve-system of human beings is interpenetrated and surrounded by etheric matter: So corresponding to the physical brain, brain centres and nerve threads, we have brain, brain centres and brain threads of etheric matter. In fact this matrix of etheric matter serves the purpose of keeping the physical body alive. In it, at the portion corresponding to the locality where the spleen is situated in the physical body there is a whirlpool with a saucer-like surface and depression. This centre is to the etheric matrix even as the heart is to the physical body. Let us see how it is so.

It is the belief of the Hindu sages of old that the sun is the nourishing agent of the universe. From him is exuded or in other words is poured into this physical world of ours a colourless vitalising principle and that principle is the universal life-principle. Found every where in space, in atmosphere, it needs to be absorbed and specialised by human beings. Even here let us go in for an example. Food like milk etc. is to be digested and converted into blood before being utilised to build the tissues. Similarly this universal solar life principle is to be absorbed, specialised and assimilated by the etheric matrix. Here nature has arranged the splenic centre in the said matrix. Its function is to absorb this principle, specialise it into what is called *prana* and send it along the etheric threads even as blood is sent along the blood vessels by the beating of the heart.

Even as every cell in the physical body is provided with nourishment by the circulation, every etheric cell

is saturated with this pranic principle and kept luminous and active. In fact this circulation of the specialised prana is of absolute necessity for the health and activity of the etheric matrix.

Physiology tells us that the body can assimilate only a certain quantity of sustenance at a time. If more is taken, then the superfluous quantity is thrown out of the system. The same thing is said to take place in the etheric matrix also. The superfluous ether saturated with prana is said to be radiating from the bodies of human beings always, and in every direction possible.

It has been said that in telegraphic wires, the medium transmitting the flow of electricity is the line of ether surrounding and interpenetrating them. In fact for the physical manifestation of the force of electricity in the field of ether, the wires are necessary. Similarly, for the play of the force of prana in the human body, both the nerve threads and the etheric threads surrounding and interpenetrating them are necessary. This fact has been proved by experiments. Experts in the art of mesmerism have made portions of human bodies insensible by stopping the flow of the pranic force in those portions by counter currents set up using the radiating superfluous nerve ether from their own bodies. As the individuals' own specialised prana is absent in those parts, and as the newly poured prana has no connection with the consciousness, any sensation attempted to be caused in those parts by cold, heat, sharp points of pin: etc is not received by the consciousness at all. The nerves are of course all right but the medium nerve

threads are not vitalised by the specialised prana and hence the brain centres are ignorant of the sensations attempted to be caused in the affected parts.

From what has been set forth above, it should be clear to the reader that even as the healthy flow of blood is necessary in the brain and the nervous system of human beings to generate healthy and real mental pictures, the flow of nerve-ether vitalised by the action of etheric splenic centre through the etheric threads in and around every part of the nervous system is essential for health and strength.. Thus we see that the nervous system and the etheric matrix are so closely related together that the healthy condition of one is absolutely necessary for the proper function of the other. Any irregularity in any portion of either of the systems to wit the nervous system or the etheric system is sure to result in blurred or distorted mental pictures, should never for a moment be lost sight of.

When a human being is awake, his or her will has a sort of effective control over the actions not only over the physical body of but also over the etheric matrix and the desire body even. In sleep, the personality called the ego rests in the higher mental, region as it is said to be his real abode, leaving for a while the three bodies the emotional, the etheric and the physical almost free from his influence. Hence they receive every kind of stimuli from without and eagerly respond to them unfettered by the influence and control of a master. Every one can have illustrations to prove this fact from his or her own experience. People addicted to passions of various kinds

generated by or responded to while awake, find those passions held in control. But in dreams they find that they enjoy the pleasures freely and degrade themselves. Verily it is said that the dreams are the touch stones whereon one can test his own character correctly !

We have already stated elsewhere that the highest human personality the ego clothed in his highest mental body—we are concerned with just now—called also his causal body—can function in one or other of the regions below clothing in matter of those planes and contacting objects through bodies corresponding to and suitable for them. While awake, he has a sort of control and check over their actions. But in the condition called sleep, he remains in the higher mental level, while his physical body with the etheric matrix lies on bed, and the desire body floats between the ego and the physical body. These conditions should be well borne in mind to understand the different kinds of dreams.

The physical body with the etheric matrix having a separate consciousness of its own may in the absence of the control and guidance of the ego be capable of comparison and discrimination, dream curious and bad dreams especially if the sleep is troubled because of derangement due to defective circulation of blood or indigestion. Bad dreams need not necessarily arise from defective digestion or circulation. Even ordinarily virtuous thought form can be presented highly magnified to the dream consciousness of the body in the absence of the discriminating influence of the ego.

The feelings of appreciation, wonder etc, arise in connection with the discriminating ego only. So any unique dream dreamt by the consciousness in the physical body would only be of the nature of mere remembrance and nothing more. The following illustration may be of use to understand what is meant.

Once a savage Negro was given a fine mirror to see his face into. He threw it aside with the word 'water'.

The principle of association of ideas is another factor that goes to have great influence in dreams especially of those relating to physical body consciousness. The memory of one place or fact brings on in its wake a chain of memories linked with that place or fact. Hence at times a single thought gives rise to a dream of a series of thoughts linked together. But these series of thought in the absence of the discriminating influence of the ego may result in a dream of confused images magnified or distorted out of all proportion.

It should be clear from what has been stated above that the consciousness of the physical brain alone may be responsible for a good deal of confused, distorted or exaggerated dreams. If we add to these, the part taken by the etheric portion, it is no wonder that the dreams of the lower kind referred to, are highly chaotic and fantastic nay at times horrible beyond all limits.

We have already stated elsewhere that in the etheric region there are crowds and crowds of thoughts of different people and of varied kinds, These are swept 'through

the etheric matrix and while passing through, they impart impulses to the etheric consciousness. Some of those impulses may be of the kind which the etheric matrix is accustomed to receive in the portion corresponding to the physical brain and respond to. Then the thoughts of others are made to play a great part in the dreams of persons. In fact even while the ego holds control over the physical and the etheric vehicles while one is awake, he is led into the belief that the thoughts of others are the original thoughts of himself. It will be interesting to notice in this connection that the etheric portion corresponding to the physical brain if prevented from being influenced by the currents of thought usually passing through and influencing it, gives birth to thought pictures of past memories stored behind. So some of the dreams that can be traced to this power of the etheric brain may be but the remembrance of past incidents and events witnessed by the individuals concerned.

Now we come to the interesting phase of the dream relating to the actual experience of the ego in the desire body. In ordinary sleep, the ego functions in this body of desires in the desire world. When properly developed, it serves the ego for the purpose of travelling to distant places in a very short space of time free from the physical body and bring back definite impressions of persons' places and things, seen or visited. Such impressions brought down to physical brain consciousness are verily reliable dreams of places, persons and things actually contacted. But in many persons this desire body has not attained sufficient development to serve the purpose

of a suitable instrument of locomotion. In such cases, it cannot go very far from the physical body to which it is attached. It is said that it is often found to be floating above the physical body in a lethargic condition.

The development of this desire body reached by persons differ vastly. In some persons it is said to be inchoate or in other words it is said to have the matter forming it held loose. Loose clay cannot serve the purpose of carrying water in, nor can loose cotton be useful for the purpose of wearing as a cloth. In the former case a good deal of kneading and shaping is necessary, while in the latter, the loose cotton fibres have to be spun and woven into cloth. Similarly the matter composing the desire body has to be welded together into a fitting instrument of locomotion. Some people have made no attempt at all in this direction, and hence they have only the material for a desire body and not a desire body at all. Such people cannot be expected to bring down to physical plane consciousness any experience or knowledge gained in the desire world.

There are said to be several grades of development of desire bodies found in the desire world, ranging from the inchoate state referred to above to the state of perfect development in which a perfect image of the physical body is formed within an ovoid mist of definite outline. It is needless to state that the power to function in them and to respond to vibrations emanating from those worlds varies in different individuals. So the reliability in dreams depends to a very large extent, upon the individuals, their desire bodies and their experiences in and through them.

Men of coarse desires and passions will have coarse matter of the desire world in the composition of their desire bodies. Such people may be influenced by coarser vibrations of the desire world. Hence their dreams cannot be expected to be refined and good dreams. On the other hand, people who have only fine desire-matter in the composition of their desire bodies would not, in the least, be affected by coarser vibrations of coarser desires of those planes. Thus we see that the nature of the dreams in persons may depend upon their desire bodies built by them. Even here the presence or absence of control by the ego should be taken into consideration. The power of discrimination would surely be lacking if the experiences brought down to the physical consciousness as dreams happen to be independent of the guidance and control of the ego.

All dreams given birth to by the desire-body consciousness would perforce be tinged with desires of some sort or other in a greater or a lesser degree.

Now we come to dreams resulting from the power of the ego itself. These dreams are in fact no dreams at all but super-physical spiritual knowledge, and as such should be considered to be highly important. We had already stated that the consciousness functioning in the causal body in the higher mental level is given the name ego. This ego too is under limitations. The casual body he inhabits is also to be developed. In the absence of such development he would be in no way better than what he was in the undeveloped desire body in sleep. He would be able to achieve next to nothing even from that higher level of his. It is no doubt true

that he is surrounded by the vibrations of sublime sights and voices. But because of the imperfect and undeveloped vehicle at his disposal, he has to remain deaf to the voices and blind to the sights. It may so chance that he gains some knowledge belonging to the plane he is in. Even then, the lack of control over his mechanism the causal body would make it next to impossible for him to impress anything upon physical brain consciousness. Hence unless and until the ego has a well developed mechanism of the causal body, dreams would be of the nature detailed above and not the manifestations of the powers of the ego in the physical consciousness.

It should be clear from what has been stated above that there is a good deal of difference in the development of the causal body and consequently in the manifestation of the powers of the ego through it into the physical. Waking consciousness must differ in different individuals. This is the reason why some people are intelligent and some are dull. Therefore the question of dreams of experience in the mental world should also be decided with reference to the development of the causal body. One interesting point may be remembered in connection with the dreams brought down to the physical brain consciousness from the causal body. As it is a vehicle cleansed of all matter capable of responding to coarser vibrations, no evil of any kind can emanate from it. So all good dreams may perhaps be traced to this source. The belief that angels created good dreams in children and others had its origin from this fact perhaps! Further, dreams of certain kinds are said to have preceded the birth of great beings like Budha, Krishna and others,

and these dreams may have been knowledge gained in the spiritual regions and brought down to physical consciousness as symbolical facts, of which we may have occasion to describe later on.

As has been stated above, the human ego of ordinary individuals has very little influence over his vehicles such as causal, emotional and physical. So they are allowed to run riot and do as they please in the earlier stages of human development. So the dreams of persons in those stages may not admit of any rational or correct reading. But the dreams of persons with well controlled physical, emotional and mental vehicles are full of wisdom and knowledge from higher levels if properly understood and interpreted.

The impressions received through the brain and the nervous system are classified, combined arranged and rearranged by the ego through the mind, has already been stated. Similarly the ego is busy with the impressions from the mental and the emotional regions also as stated above. In fact the causal body or the ego grows by working upon and assimilating as faculties the various impressions it receives and has received. Thus we see how the causal body is the storehouse of a good deal of wisdom of innumerable births and deaths one has passed through or in other words the ego has witnessed. Hence any knowledge brought down from it correctly to the physical world consciousness as dreams must be very valuable and instructive indeed and hence worth studying and understanding. But in order to bring down and impress the above mentioned

experiences in the higher levels upon the physical brain, it should be kept thoroughly subdued and dominated. It should not be left to go over and over upon useless thoughts. It should be trained to retain only chosen impressions and to wipe out or forget what is thought unnecessary by the ego. Then when the physical body awakes, the brain would have impressions of things of greatest interest and importance in place of absolute blank or confused memory likely to be the result of the free play of inconsequent thought pictures turning back the current of impressions from the higher plane. Such dream impressions are verily the voices of angels advising and guiding men and women. Dreams of scenes in distant places would be but real scenes seen, satisfying verification subsequently if need be. Conversation with dead friends and relatives in dreams would be actual exchange of ideas. Knowledge gained from conversation in dreams with the wise would be precious wisdom down below! Manifold would be the possibilities of dreams impressed by the human developed ego on brain kept ready trained!

The human ego or the consciousness in the causal body is tied down to this physical body even as a piece of stone is tied to a flying insect. Only occasionally it is freed from the trammels as for instance in sleep. Then it has a wonderful measure of time. In the space of our five minute's time for example, the ego passes through the experiences of several human lives. Examples to illustrate this statement have already been given elsewhere in this book. As a human being has to sleep every day for at least seven or eight hours, his dream

experience in the period should be tremendous indeed when viewed from our physical world standard of time. In this connection it may be mentioned that Ravana the ruler of Lanka is said to have passed through the experiences of his life in the course of a few seconds of Brahma's life!

The following example is one of the many unique instances illustrating the point at issue.

A lecturer had once to take chloroform to have two of his diseased teeth drawn. We know that under the influence of this gas a man loses all physical consciousness. Then he is said to have passed through the experiences of lecturing before several gatherings of learned persons on various occasions. He thought that he had told them about many wonderful discoveries of his in the scientific realm. When just returning to his physical consciousness he is said to have been annoyed by the words 'It is all over now' thinking that it was one of the learned scientists from among his audience who was behaving in an unbecoming manner!

From the above illustration it seems that it is a curious fact that a physical act just at the point of returning to physical consciousness is tacked on to the previous dream events though magnified or distorted! A boy who was dreaming that he was being pursued by a wild dog and finally bit in the thigh had the last phase of his experience linked to the previous ones by the act of pinching in the thigh from his brother who was sleeping with him on the same bed!

The explanation offered for the remarkable linking of a small physical act to several scenes of a dream is that the sensation of the physical act takes some time to reach the ego through the nerves, and within that infinitesimal fraction of a second, the ego rid of the trammels of the physical body and consequently able to sense the physical action almost simultaneously, composes a drama and enacts it having the distorted or magnified physical sensation as the final phase! Marvellous indeed is this power of dramatization possessed by human ego and brought out to physical consciousness as dreams!

The faculty of prevision possessed by the human ego has already been touched upon elsewhere in this book. As the present, past and the future are ready to him to be read, dreams brought about by the ego may have reference either to the past events or to the present or they may even predict future events! The ego may at times without looking into the future, foretell future events from the past and the present before him. From causes in existence, effects can verily be foretold and herein lies a portion of the secret of the science of astrology perhaps!

Many examples of prophetic dreams have been recorded of which the following is highly interesting. It relates to a dream a mechanic had in which he had his legs crushed between the wheels of a machine and subsequently amputated. Filled with dread at the dream, he wanted to be away from the factory till the machines were properly repaired. Though he remained away for

a while, he was subsequently noticed by his master and taken to the workshop. There his dream prophecy was fulfilled. His legs were crushed between two wheels in spite of his carefulness and they had to be amputated!

Now we come to symbolical dreams about which we are going to deal at length in the ensuing chapter. Just as in the case of prophetic dreams and dreams of events dramatised, it is the ego who brings about these kinds of dreams. He has a code of symbolical communication of ideas. He impresses one or other of these symbols on the physical brain leaving the physical consciousness to interpret the same as best as it could. But the interpretation is often imperfect though the prophecy proves true in several cases.

The following symbolical dream often quoted in works on dreams may prove to be interesting. It is laid down in *the Night Side of Nature* as follows:—

“That dream of my mother’s was as follows. She stood in a long, dark empty gallery; on one side was my father, on the other my eldest sister; then myself and the rest of the family according to their ages.....We all stood silent and motionless. At last it entered—the unimagined *something* that casting its grim shadow before, had enveloped all the trivialities of the preceding dream in the stifling atmosphere of terror. It entered stealthily descending the three steps that led from the entrance down into the chamber of horror; and my mother felt that it was Death.”

"He carried on his shoulder a heavy axe and had come she thought to destroy all her little ones at one fell swoop. On the entrance of the shape, my sister Alexes leapt out of the rank interposing herself between him and my mother. He raised his axe and aimed a blow at my sister Catharine—a blow which to her horror my mother could not intercept, though she had snatched up a three-legged stool for that purpose. She could not she felt fling the stool at the figure without destroying Alexes who kept shooting in and out between them namely her and the ghastly thing.....

"Down came the axe, and poor Catharine fell..... Again the axe was lifted by the inextorable shape over the head of my brother who stood next in the line, but now Alexes had disappeared somewhere behind the ghastly visitant, and with a scream, my mother flung the stool at his head. He vanished and she awoke....

"Three months had elapsed, when we children were all of us seized with scarlet fever. My sister Catharine died almost immediately—sacrificed as my mother in her misery thought, to her (my mother's) over anxiety for Alexis, whose danger seemed more imminent. The dream prophecy was in part fulfilled."

"I also was at death's door—given up by the doctors, but not by my mother: She was confident of my recovery, but for my brother who was scarcely considered in danger at all, but over whose head she had seen the visionary axe impending, her fears were great: for she could not recollect whether the blow had or had

not descended when the spectre vanished. My brother recovered, but relapsed and barely escaped with life; but Alexis did not. For a year and ten months the poor child lingered.....and I held her little hand as she died.....Thus the dream was fulfilled."

Thoughts of affection towards people at a distance are said to take those persons in their finer bodies to the places where they are living. When once, there, they cannot help noticing everything taking place not only around them but also to the persons they love and to whom they are attracted. If they spring back and resume their physical consciousness, they at times remember what they had seen clearly and collectedly. Herein lies perhaps the secret of people who by revealing certain dreams of theirs, foretell about events that had taken place at a distance but informations about which had not arrived. There have been several instances in which even the minutest details of the incident taking place at a distant place have been dreamed and subsequently remembered.

It appears that in the higher worlds of spirits symbols are full of meaning and are often made use of as thought forms to exchange ideas. This statement, is perhaps emphasised by the expression '*Chinmudrai*' found in certain religious books. A teacher is said to have conveyed instruction to his disciples by means of symbols. It may also be mentioned that the various vehicles of Brahma, Vishnu, Rudra and the other gods may have symbolical significance. Brahma has to create forms out of the waters of space and swan is therefore

chosen perhaps as the most apt vehicle of locomotion on the surface of water. Vishnu has to preserve order and hence the king of birds symbolising power has been chosen for his vehicle, and so on.

Be what it may, it is a fact that people do have symbolical dreams and they are at a loss to know what they signify. They often have recourse to books on Dream Reading for the key to the symbols. Men of the present day have the experiences of centuries behind them. Many of them have compared their symbolical dreams with the subsequent happenings and arrived at a certain decision. A certain symbolical dream is associated with sorrow and misery while another with coming joy and happiness. A large number of dreams in symbols have been recorded in different countries, with the information as to what they might mean. Many have found that a fish in a dream or a monkey even signified approaching trouble and that pearls stood for drops of tears one was going to shed shortly. Let us devote the ensuing chapter for the interpretation of some of the most prominent of symbolical dreams given birth to by people in different countries and of different nationalities.

CHAPTER XXII.

DREAM READING.

The art of Dream Reading is as difficult to practise even as many other vocational arts are. There is a Tamil proverb which when rendered into English means that there is only a quarter in the Mantram or incantation while the three-fourths consist of the use of the common sense. The story of the astrologers old and young may not be out of place just now. Perhaps most of the readers are familiar with it already and yet for the benefit of a few others who may be ignorant of the same, we may narrate it once again here below.

Once there was a famous astrologer and he had a son as erudite as the father. There was a poor peasant serving under them and one day his wife gave birth to a son. Full of joy—even a peasant has emotions of joy and sorrow—he ran to his young master the astrologer's son told him of his good fortune and begged him to cast his son's horoscope and predict his future. With a smiling countenance, the budding astrologer—perhaps the genius in embryo—brought out his materials to imprison the planets and force their secrets out of them. Shortly his face clouded and showed signs of perplexity. Evidently he was non-plussed, for the horoscope of the peasant's child before him was a marvellous one. It revealed the fact that the fellow would one day act the part of a king. But how could he announce the stupendous fact to the peasant! He would surely take it as a jest and feel ag-

grieved ! But his worldly wise father came to his rescue and addressing his peasant said 'My good fellow ! Your son's horoscope is very good indeed. When he grows old, he would in the street dramas be given the king's part to play and nothing less !

The simple peasant returned home delighted. The prophecy of the astrologer came to be fulfilled to the very letter ! The youth—the son of the peasant grown into one now—always played the part of a king in street dramatic exhibitions !

The above story and what it is intended to convey should never be lost sight of when interpreting dreams. Further a dream should be diagnosed before attempting to solve it. One should find out whether the dream is one of the physical or the etheric consciousness or whether it is the knowledge of the ego brought down. Then and then only would the art of Dream Reading be interesting and fruitful. Else it would be found to be untrue and fruitless.

The Chaldeans, the Greeks, the Romans, the Hindus and various other nations to boot had deep-rooted belief in dreams is evinced from recorded events. The celebrated Greek physician Hippocrates who ascribed the causes of human disease to the influence of seasons, climates, water etc. has been said to be a great believer in Dreams and their forebodings. He held that the four fluids or humours of the body namely blood, phlegm, yellow bile and black bile were the primary seats of human diseases. These humours are more or

less strong and powerful in accordance with the position of the planets with reference to the sun and the moon. We have already stated that dreams of human beings depend for their correctness, vividness etc. upon physical health. Hence it follows that the influence of the planets at the time when the dreams were dreamt should be taken into consideration when reading their mystery.

The planet moon is said to have great influence on human mind. So some dream readers are of opinion that the Chandra manam or the lunar month has special days in which lucid impressions could be made on the physical brain through the mind by the human ego. Those that are interested in this portion of the subject may have more particulars furnished in the companion volume of this work entitled 'The Mystery of Dreams and Dream Reading'.

It has been said somewhere about interpretations of dreams as follows "An interpreter must be wise and good" "Proverbs and words in dreams realise themselves either to the very letter of the fulfilment or else contrary. Dreams vary their meaning according to the character of their dreamer."

Experience has shown that one and the same dream dreamt by different persons had had different results. A good man who dreamt that his hands were tied showed his aversion for an evil that confronted him subsequently. The same dream dreamt by a man who was thoroughly wicked had foretold him of the punishment for his wicked sins.

From what has been stated above it is clear that the application of the general principle and guidance for dream reading should be guarded always.

Innumerable are the varieties of dreams and hence any attempt at classification should prove a failure. Yet a few heads under which a large number of dreams can be brought, may be attempted to be furnished. The most ordinary classes of dreams come under (1) Persons living and dead (2) Places (3) Things (4) Actions etc. It is usual to give in every South Indian almanac brief particulars regarding the meaning of the most common dreams, relating to these. But in elaborate treatises on Dreams and Dream Reading many more classifications of dreams are attempted such as *Falling dreams, flying dreams, Dreams with inadequate clothing like that of Kuchela, dream of being pursued by wild animals, dreams of journeys, Voyages and so on.* In the companion volume to this work will be attempted a larger number of classifications and in fact as many classifications as possible and readers are therefore referred to that book for detailed and more information on the subject. But in the present chapter of this volume we can furnish only the meaning and rational interpretation of a few select dreams out of a big lot. Even here the belief that dreams just before dawn are most likely to come true as well as the dreams that come in the afternoon Siesta, should not be lost sight of. Further, dreams occurring at the season of fruits and harvests ripening are also likely to prove true.

If a man dreams that he is visiting the abode of peo-

ple who have renounced the world and is holding conversation with them, then it foretells that he has a time of great anxiety before him and that he will need great care and sound advice to get through it. If he dreams that he has himself become a recluse, then it forebodes that his life for the coming few years would be full of care and self-denial.

The reason for the interpretation of the above dream is obvious. People ordinarily go to the forests where only those who have renounced the world live, only when worldly wisdom near at hand is found to be not quite enough to suit or serve their purpose. In fact only when they have exhausted their ordinary resources, they go to seek the advice of the spiritually minded people. To become a recluse oneself, he should have the strength of will to deny himself of all worldly pleasures and benefits. Hence it is said that he who dreams of visiting people who have renounced the world has a time of anxiety before him, and one dreaming of becoming an anchorite must undergo privation and self-denial the requisites in a person who would renounce the world.

Absent friends :—At times people dream of persons both friends and relatives who are far away from them. They even talk to them in their dreams. At times they are found to be cheerful and at other times perhaps mournful and sad. As the dream may be actual visit paid to the friends or the relatives in the subtler body while asleep, the dreamer may perhaps hear good news from or about the friends or the relatives in the former

case and bad news such as sickness or death among one or other of them in the latter in accordance with the sight mournful or sad when visited in the dream.

Ancestors :—People often dream of one or more of their ancestors. It is said that such dreams are to be taken as warnings given beforehand to be careful in a particular course of action which the dreamer is contemplating. It is the belief of the Hindus that the Pitris or the manes of the departed are watching their relations from their regions above. After the annual Sradha ceremony, the performer is said to be blessed by the pitris before they depart from the place. So it is no wonder that they knowing as they do from their place that disaster was likely to overtake the relative in the course of action he is contemplating, try to tell him of the same while he is accessible to them while in sleep. He perhaps remembers their presence but not their conversation owing to the unreceptive condition of the physical brain.

Abundance :—People often dream of an over abundance of things they have. This means a slight improvement in their then condition of prosperity. The interpretation is significant from the fact that a small quantity of very coarse food even, is grasped and eaten with great relish by a very hungry man. A draught of dirty water is a veritable god-send to the thirsty and they think that there is no pleasure like a drink of water when one is excessively thirsty. So a man with limited means making both ends meet with perhaps a

great deal of difficulty, would surely find a small addition to his income abundant indeed !

Accidents .—Dreams of accidents to a person himself or his relatives nay to his property even, may mean that unexpected persons are likely to arrive at an early period. The reason for the interpretation is obvious. It is the Hindu custom—perhaps it is the custom among other nations also—that relatives and friends however distant their residences may be, make it a point to pay personal visits to people who have had bereavements accidents, loss etc, as early as they could.

Age :—If an old woman or an old man happens to dream that she or he has become young, then it indicates that she or he is contemplating an unwise action. But if a young man or a young woman chances to dream that he or she has grown old, then it means that the person dreaming would become wise or at any rate would become proficient in some branch or other of knowledge. The reason for the interpretation of the dreams is obvious. Elderly members are supposed to be more worldly—wise than the younger ones. So the dream of a grown up person that he or she has become young should perforce symbolise deterioration in knowledge, and hence the statement that he or she may be contemplating an unwise act. If a younger person becomes old, then it stands to reason that he or she has more experience and so he or she is wise.

Agony or Intense pain :—One may dream of a great mental or physical agony. Then it is said to be a sign of some great joy coming to the person concerned.

Herein we have an example of dreams proving contrary to actual happenings. An excellent reason can be given for the interpretation of dreams like this. If the dream is from the ego in his higher mental region then no physical or mental emotion of pain can originate from there. It is a region of *Kama Dhenu* and *Kalpaka Vriksha*. Every one there is supremely happy. No emotion of grief, pain, sorrow, want etc, can have existence in that wonderful region of bliss. So any emotion sent down below by the ego should be one of intense joy and bliss. But the emotion of the joy of the kind is akin to intense agony in the physical consciousness since both excessive joy and excessive grief are said to be capable of bringing about the same result namely the death of the person.

* Alligator :—The dream of an alligator shows that the person dreaming will have to suffer at the hands of a cruel person without any feeling of mercy at all in him. If he dreams that he has escaped from the alligator, then it is good for him. He could escape from the clutches of his cruel enemy. But if he dreams that the monster had actually seized him, then it is a very bad dream indeed since it is rarely possible to escape from the mouth of the creature even for an elephant. It has tremendous strength in its element the water. But if the crocodile seizes him on land, then the hold of the person may not be very strong and it is possible to be released from it with a slight effort.

Almanac or Panchangam :—The Hindus are accustomed to look into their panchangam for particular days

of fasts and festivals. But to select or fix a day for the performance of any important event such as a marriage, a good deal of reckoning and calculation is necessary. So if a man dreams that he is studying a panchangam, it indicates that some important event is looming

Amputation:—Every one knows that this word means the cutting away of a limb from one's body. Trusted friends, relatives and advisers are veritable limbs to persons, goes without saying. Hence if a person dreams that his limb is being removed, it presages that he would shortly lose one of his trusted friends, relatives or advisers.

Amulet:—The object connoted by this term is called a Rakshaf by the Hindus. It may be metallic or it may be twisted threads of chosen colours generally white, black and red. Knots are made in it followed by mantrams or incantations. These amulets or Rakshas when worn, are considered to be capable of warding off evils. People often in dreams possess these objects and such dreams are said to indicate great happiness, success in business or fame as an artist. We must seek the rationale for the interpretation of this dream. Belief in super-physical power is very rare among men. There is a Tamil proverb which means "Children and God are attracted to those that love them and make much of them." Whenever there is a strong belief in things spiritual, then there is said to be a downpour of force in response. This force is multiplied perhaps millionfold when brought down free from the trammels of the physical body while asleep. As all amulets are con-

sidered to have the effect of keeping at a distance whatever may be lacking in affinity to the person concerned and of bringing nearer and closer everything attractive, it is no wonder that happiness and success are predicted for dreams of amulets by persons.

Amusement:—Only easy-going people are associated with amusements like those derived from theatres cinemas etc. and not active men of business. So dream of amusements indicates suspension of activities. People suspend active work only when they are ill or when they are at the sick-bed of their friends or relatives. Hence dreams of amusement are associated with personal illness or the illness of others interested in and the resultant anxiety.

Anaesthetics :—This term denotes drugs that render people unconscious to physical and bodily pain. Very hard working people take to drinking to forget the physical pain. It has often been said that physical pains are veritable enemies of people. So if a man dreams that he has taken an anaesthetic, it is prophetic that he would escape from his enemies which is akin to intense relief and joy.

Anchor:—Every one knows that an anchor is dropped to make the ship that has returned to the port after perhaps an arduous voyage over turbulent waters,—remain stationary and steady. So if one dreams that an anchor, is dropped, then it indicates that all his trials and vicissitudes are over and that he would soon settle down to a peaceful and perhaps prosperous exis-

tance. But if he dreams that the anchor of the ship he is in is being cut off, then it forebodes a period of trials and vicissitudes for him.

Anemone:—This name connotes a plant of the crowfoot (a weed the flower of which is like a crows foot) species that love exposed situations. People who have been familiar with this plant may chance to dream of them. Then it indicates the first attempt of the dreamer to draw public attention. If he is an author, it means that the people are or will be favourably impressed with his maiden attempt. If an artist, his initial work of art would perhaps be favourably commented upon.

Anger:—This most common emotion of human beings when dreamt of is associated with the news of an accident from some quarter. The explanation is obvious for the reason that all unpleasant news generally upset men and thus prove the precursor of the feeling of excitement and anger.

Animal:—Dreams of animals both domestic and wild are most common among people of all sorts and conditions in life. As the dream of each animal has its own special significance a general interpretation of dreams of animals is not attempted to be furnished. But if one dreams that he sees a large number of animals of different kinds grouped together, then it is said to be a sign of startling events shaking the dreameris then mode of life.

From the nature of the dream itself it is obvious that the animals are symbolical of events in human life. When a large number of events of different kinds are found grouped together in one man's life as indicated symbolically in the dreams mentioned above, then it stands to reason that the man's life would surely be very much modified or altered ere long.

Ants:—To dream of these busy insects indicates activities in general. To rich people of easy-going life, it presages invitations to social functions and amusements. To business men it means increased business and additional activity in consequence. The dream of a swarming ant-hill presages a visit nay perhaps change of residence even to a busy manufacturing city or trade centre of great activity.

Arithmetic:—If a man or a woman dreams that he or she is adding, subtracting, multiplying or dividing in sleep, then it is a sure sign that the dreamer is not or would not be able to make both ends meet with his or her poor income. The reason for the reading of the dream is obvious. Barring a few exceptions like the accountant, etc. who deal in questions on income, expenses etc, people generally would not dream of Arithmetic. So if one dreams such a dream it shows that his mind has been on that line and the natural conclusion might be that he was trying to make the ends meet by calculation and adjustment.

Arm:—The dream of a swelling arm indicates that the dreamer will have authority over a greater number

of people than before in case of persons in authority. If an ordinary person dreams such a dream then it indicates that he would be placed in a position of authority ere long. As the human arm symbolises power, the reading is clear.

People at times may find in their dreams that their arms look thin. In the case of people in the service of others it may indicate the loss of the appointment held and with it perhaps the loss of power.

The dream of an arm covered over with hair indicates exertion and use of strength. A white arm in a dream is symbolical of wealth and luxury and the explanation is clear.

Ascend:—If a man or a woman dreams that he or she is ascending a mountain, then it shows that they are surmounting difficulties. If they reach the top then it may mean that their troubles would be over.

Bamboo:—To see bamboo in a dream may forebode long stay in bed owing to sickness, operation etc. since the object is symbolical of stretchers of primitive time. Even now in Southern India a corpse is carried to the cremation ground in a kind of stretcher made of bamboo called *padai*.

Barber:—We had already stated that hair symbolises money or gain of wealth. As a barber's work is that of taking off hair, this dream may be symbolical of heavy losses.

Burnt alive :—Human desires and passions may be compared to fires consuming them. Wealth is the means whereby human desires are satisfied and passions allayed at first but kindled, aroused and increased with more and more acquisition. Hence the dream that one is burnt alive is aptly symbolical of immediate possession of much wealth the source of ever burning fire of desires and passions.

Bangle :—The dream that one wears a bangle indicates that he is in danger of imprisonment. The reason for the reading is obvious. The bangle is symbolical of fetters.

Basket :—The dream that one is the recipient of a basket full of fruits or flowers is considered to be one of the most fortunate of dreams. Fruits and flowers are the two most important objects of auspiciousness. Further they are symbolical of present happiness and happiness yet to come. A basket-full of such symbolical objects of happiness cannot but be taken to forebode great happiness and good fortune. The dream of an empty basket as a present should be taken to indicate frustrated hopes for obvious reasons.

Bath :—The dream of a hot bath should be taken to mean change of residence to a warmer place since there only the sensation of warmth can be naturally experienced. A cold bath is associated with calamity since it is incumbent on the friends and relations of a Hindu that they bathe in cold water when one dies.

Bathing:—The sea is said to be symbolical of misery as suggested in the saying. 'An ocean of misery.' Some go to the extent of saying that it is symbolical of tears. So if a person dreams that he is bathing in a sea then it is an unlucky omen. Further if the man or woman dreams that he or she is bathing in a stormy sea, then the dream is worse still. But if the sea bathed in appears in dream to be calm and warm, then it indicates that the troubles would be over.

Bat:—A bat is a creature that shuns light and delights in darkness. Light symbolises happiness while darkness means misery. Hence if a man or a woman sees a bat in a dream, it forebodes no good to the dreamer. At any rate, he would be the recipient of bad news.

Bazaar:—The dream of buying several kinds of things indicates that several different kinds of life would be led by the person dreaming. If one dreams that he is in a bazaar full of things, but does not buy anything then it means that his would be a monotonous lonely life. If one dreams that he is selling things, then he is showing his capacities and they are being appreciated.

The reason for the reading is clear. One requires different kinds of equipment to different walks in life. So buying different kinds of things is symbolical of different walks in life.

Beacon:—The beacon light is symbolical of relief. It is a sign resorted to by sailors to indicate to the people in distress that relief is coming shortly. So if one

dreams that he sees a beacon light on a hill then it is symbolical that he would get rid of all his troubles.

Beads:—If one dreams that he is threading beads then it is a sign of his stay at a place of amusement and gaiety. If he dreams that the string of beads he has with him breaks and the beads roll on the floor, then it forebodes dispute with and estrangement from a close friend or a near relative.

We have the expression *Sutratma* in Sanskrit. *Sutram* means a string, and various persons are said to be beads strung in the string of life. From this it is obvious that beads are symbolical of persons in general. Stringing beads means bringing people together symbolically. People gather generally for gaiety or amusement. Hence the interpretation for the first half of the dream. As for the breaking of the garland and the scattering of the beads, we may say that the relatives or friends held together by ties of attachment now fall apart since the tie is broken as foreboded by the breaking of the string in the dream.

Beard:—Women at times may happen to dream that she is growing a beard. Then it indicates the birth of brave sons to her. The reason is obvious and hence the dream is not commented upon.

Bees:—It is a most familiar fact that the bees are symbolical of activity. Hence it follows that a bee-hive is symbolical of a manufacturing town swarming with workmen and labourers. So if one dreams of bees or bee-hives, then it means that he would visit or reside

at a busy place. If he dreams that he takes honey from the hive and sips it, then it indicates that he would be prosperous there. If the bees are friendly and do not sting him in the dream when appropriating their honey, then it is certain that his relationship with the people in the new place would be agreeable and happy. If on the other hand he dreams that the bees were angry and stung him while taking out the honey then his relationship with his neighbours and others would be unfriendly.

Bed :—The dream of a bed indicates ill-health for a long time, since bed is associated with sickness. So if a man or a woman dreams that he or she is buying a bed, then it means that he or she is doing something likely to make them bed-ridden.

The dream of a bed need not necessarily be one of evil. Bed is symbolical of ease and comfort and so if one dreams that he buys a fine ornamental bed, then it may be a sign that he would rise in social status. If he be an officer, he may hope for a rise in rank and position.

If one dreams that he is looking at a bed or a bed room, then it may forebode parting from some loved ones not necessarily on account of death.

Beetle :—There is a proverb that 'Riches take to themselves wings and fly away.' So if a man dreams of a beetle, then it may mean the loss of a small sum of money since a beetle's wings are not large. But if the person dreams that the insect is crawling over his person, then it is symbolical that the loss would be made good or the lost property recovered.

Bellows:—The dream that one is blowing a fire with bellows indicates that the person dreaming is short of cash and would fain have a loan. It may also mean that the request for an advance or a loan would be refused if made. The reason for the interpretation is obvious. Blowing through bellows indicates that breath is exhausted. Further the energy spent only consumes the charcoal leaving nothing tangible.

Belt:—‘Girding up the loins’ is a saying for putting forth energy. So if a man dreams that he is wearing a strong belt, then it is the same as a dream in which he girds up his loins. Hence it follows that the person should be ready for some hard work that would be in store for him shortly.

Bereavement:—Persons may often dream of bereavement by the death of friends or relations. Then it should be taken as a warning that it is high time for the person dreaming to change his mode of treatment of the persons concerned to a better and a kinder one.

The rational explanation for the interpretation should prove highly interesting. Here the friends or relations need not die at all and yet be dead to the dreamer from the fact that his heart is hardening towards them. Figuratively speaking, people who do not arouse any feeling of love, sympathy etc in one are surely dead to him.

Biography:—The expression ‘Biography’ means the history of a person. Auto-biography is the history of a person written by himself. People at times dream that they are passing through the pages of their own history.

or those of others. Then it forbodes death from dangerous illness to the person studied. The reason for the interpretation is psychic. It is the belief of the Hindu philosophers that the whole history of an individual is revealed to him at the time of his death pointing out to him where he has been successful or satisfactory and when he has failed and to what to extent. Herein lies the reason perhaps for the interpretation of the dream offered.

Birth:— Commonly only women dream of giving birth to children and hence interpretation of such dreams has reference only to them. If a woman dreams that she gives birth to a child, the dream would prove true in the near future. If she dreams that she bears in her womb a dead child, then it presages that the child would be a gifted one. The dream of the birth of twins is a sign of abundance to some and increased business and income for the husbands of others.

Pregnancy is symbolical of what is in store for one. As we have already stated elsewhere, children are symbolical of wealth and prosperity. These should furnish the key for the interpretation of dreams like the present ones. Coming to the question of the dead or still born children, we may add that the dream of lack or absence of physical activity is symbolical of the greatness of the person referred to. Great yogis are like corpses while in their yoga trances of ecstasy.

Bite:—The dream of a bite from any animal indicates warning of coming evil. The security or otherwise of the evil would depend upon the nature of the animal and

the extent of the injury inflicted by it. In this connection the knowledge of the dream about the animal concerned may be pushed into service to ascertain the particular direction from or manner of the injury warned about.

Bluebottles :--Dreams of insects like bluebottles, mosquitoes, flies etc indicate in general worry and ill-health and the reason for the interpretation is obvious.

The singing of a mosquito should convince one how troublesome, pests like those insects are.

Blanket :--A Blanket is symbolical of protection and comfort is a well-known thing. If one dreams that he is purchasing a blanket then it means in the case of a male, the winning of a wife and in the case of a female the gain of a husband. A husband and a wife are like a blanket to each other, the objects of comfort and protection, it is not necessary to point out. If a married man or a married woman dreams that he or she is well wrapped in a fine blanket, it means the finding of a powerful friend.

Blaze :--The dream of a big blazing fire should mean some astounding news is self-evident. A big blaze of fire would be prominent for a great distance and what is prominent is naturally expected to cause excitement.

Bleeding :--The dream that he is bleeding is a bad omen for the dreamer. But if one dreams that some one else is bleeding, then it is bad for the man dreamt about. Every one knows that blood is life and if that is lost a man would collapse. The amount of evil may perhaps

be gauged from the seriousness or otherwise of the bleeding dreamed about.

Blind:—If a man dreams that he is blind, then it means that he is warned of some evil he is ignorant of and he should therefore be careful. Similarly if a man dreams that he is surrounded by blind friends or relatives, then it means that a loss is imminent and none about him would come to his rescue.

Biscuits:—If one dreams that he is eating biscuits or food from a basket or bundle, it indicates approaching journey, and the reason is obvious.

Blistered:—If a person dreams that he has received a bad scalding or burn, then it indicates unkindness and ingratitude from a quarter in which love and affection is bestowed. The reason for the interpretation is not far to seek. Fire is kept for comfort and one boils water etc. for use. Persons in whom love and affection are bestowed stand for even the fire and boiling water in the above illustration. They instead of proving the agencies of comfort, have proved the sources of pain, and persons symbolised by those agencies would perforce prove ungrateful.

Blossoms:—If a person dreams that he is surrounded by blossoming trees and plants then it is considered to be a happy dream. Flowers generally mean success within reach since they give birth to fruits. So any dream in which flowers in plants or trees are seen, should indicate realisation of wishes sooner or later.

Blot :—The dream of an ink blot on the paper one is writing on forebodes disgrace to the dreamer. The interpretation is interesting. Every one may remember the saying 'a blot on the escutcheon,' which means a despicable and mean act. The dream perhaps foretells that the man would commit an unworthy act and thus place himself in a position of disgrace.

Blotting paper :—A blotting paper absorbs ink without affecting the writing. So the dream of a blotting paper is symbolical of easily won gain which may take the form of an unexpected legacy or recovery of an investment given up for lost or forgotten.

Blow :—Every one has heard about death of friends and relations spoke of as blows receiver. People say 'The poor man lost his wife. It is a severe blow to him.' Hence it follows that a dream in which a person receives a blow is symbolical that he would hear of the death of an intimate friend or a close relation.

Bones :—Any dream of bones should indicate lonely desolate life in future for the reason that bones are symbolical of the deprival of everything:

Box :—If a person dreams that he is opening a box, it means that he would succeed in his undertaking. If he is not able to open it, then it presages failure in the undertaking. The reason for the interpretation is obvious.

Brambles :—As a plant full of tiny thorns, it is symbolical of petty annoyance. If a person dreams of it, then he would surely be annoyed by quarrels in the family.

Branch:—If a person dreams that the branch he was sitting on broke and fell bringing him down, then it indicates deception from a friend whom he trusted and consequent suffering through the mistake committed in having done so. The reading is plain and hence needs no further comment.

Butter:—As the most important substance in milk, its dream is symbolical of everything good. The dreamer may win the best of things suitable for him or her.

Castor oil:—The dream of the substance castor oil indicates that the dreamer has some unpleasantness to go through.

Camel:—The dream of a camel is said to indicate profit, for the reason that ancient traders rode on them to distant places with merchandise and returned home enriched.

Camphor:—If one dreams that he is given a bit of camphor by a friend it indicates excellent advice coming. Camphor is a substance easily set ablaze and as such is symbolical of wisdom.

Cake:—Among Christians cakes form an important item of expenditure in marriages. Even among others cakes are associated with festivities and rejoicings. Hence a dream about cakes is generally a good omen. The dream of eating a cake indicates success in a gathering of festivity.

Cows:—These animals are when dreamt of said to be indicative of good wealth, especially when seen in large numbers. The dream of a single cow is said to

presage happiness to any one dreaming. If a girl dreams of a single cow then it means that she would ere long get married to a wealthy husband and eventually raise a large and healthy family of children.

If one dreams that a cow is being milked, then it is said to indicate increased income and comfort. The dream that one is being pursued by a cow or by cattle in general is a sign that there is danger from a bad enemy. If the dreamer escapes unhurt in his dream, then it means that the enemy would be able to do no harm to him. Now for the why and wherefore of the interpretation we may say that cows are regarded as the Goddess Lakshmi herself by the Hindus and hence even a dream of it is good. A youth and a maiden consider happiness with a proper partner in life to be even above wealth. Hence the dream of a cow indicates that they would gain suitable husband or wife as the case may be.

When a cow symbolises wealth, the milking of a cow is gaining wealth from wealth or in other words more income gained.

Pursuit by a cow or a cattle is symbolical of energy utilised to injure. Escape from the animal means non-injury to the person concerned.

Caged :—A man or a woman may dream that he or she is shut up in a cage. Then it is a sure sign that his power of flight is cut off. His fame and reputation the wings with which he was till then soaring, have been clipped as it were! A caged man is verily one who has lost his reputation

Cannons :—As instruments of destruction and warfare dreams of cannons and their firing should be taken as signifying sickness nay even death.

Carriages :—From time immemorial it has been held that a carriage and pair is symbolical of wealth and ease. A new carriage means a new source of ease and comfort. Hence if a man dreams that he has won a new carriage it means that he has scored a new success giving him pleasure and it may be either success in business or success in love. As it has been stated, that a new carriage is symbolical of success in business etc, the dream of a breakdown in one's carriage may signify interruption or impediment to business. As a drag put on the wheels impedes the progress of the carriage a slight accident may mean slow gain. But an outright break down means thorough loss unexpectedly and immediately.

Cats :—These beasts with padded feet are symbolical of unexpected occurrences. The dream of a black cat symbolises an unexpected windfall perhaps a tremendous gain in the turfs or in gambling. A white cat is attractive even as a fine woman is and consequently the dream of a white cat may be taken to mean gain of wealth or property from a relative who is a woman. Children are associates with one's wealth and the Hindus say 'Putra Bagyam' or the wealth of issues. So when cats symbolise wealth the dream of kittens should symbolise children and that too a large number since a cat brings forth a large number of kittens at a time. So a man or

a woman dreaming of kittens may expect a large family ere long. Some are of opinion that the dream of a black cat is symbolical of danger, for the creature comes behind its prey without even the slightest noise and springs upon it unawares even as danger springs upon persons suddenly and unexpectedly. The black colour lends additional force to the point of unexpectedness perhaps !

Corpse :—The Hindus believe that death in this world means a long life in *swarga*. If the dream is from the powers of the ego in the heaven world manifested in the physical world through the brain, then it must predict a long lease of life to the dreamer in this world. If the dream is the result of thought forms influencing the physical and the etheric brains, then it may mean symbolically the loss of the feeling of love, friendship and so on.

Clouds :—The sun-shine is symbolical of happiness and every one knows that clouds when coming between the sun and the earth hides the sunshine and as such the dream of clouds must be taken to mean interference with happiness. If the dreams happen to be of black clouds then they mean misery for a long time. But the dreams of light fleecy clouds are symbolical of mellowed happiness and prosperity.

Deva :—If a young man or a woman dreamed that he or she saw an angel in sleep, then it presages that he or she if unmarried would get married. If married would be blessed with a child ere long. If the same

dream be dreamt by an old man, it should perforce forebode his death since a deva can bestow on an old man no other blessing than death!

Fruits :—Ripe fruits in good condition of whatever variety when dreamt of in a dream may be said to foretell good luck. Unripe as well as decaying fruits in dreams do not indicate good prospects. Bananas or plantain trees and fruits when dreamt in a dream indicate the birth of many children. Amalakam (Indian Berry) symbolises pleasant relations while Dreams of mangoes in general are said to indicate falling out with neighbours friends and relations, though the dreams of their leaves are good. Margosa trees leaves etc. foreshadow good health. Pomegranates both the tree with blossoms etc. as well as fruits are prophetic of love coming into one's life. Dreams of melons mean forthcoming travel while those of oranges gain of money. Dreams of lemons are said to forecast a life of bitter loneliness. Red and white currants indicate either good fortune or birth or births in the family of the dreamer, while dreams of black currants are associated with all sorts of evil and even death. A garden full of fruit bearing trees when dreamt of foretells great fortune and happiness. Let us now try to analyse the wherefore of the above interpretations. Ripe fruits are symbolical of success in an undertaking. There is a Tamil proverb to support this statement and it is when rendered into English becomes as follows. What about you undertaking? Is it an unripe fruit or a ripe fruit? (Kayo Pazhamo?). Coming to bananas, every one

knows that a single banana tree gives birth to innumerable offsprings surrounding it. Hence it is symbolical of addition to the family. Water if drunk after eating one or two mangoes is found to be unpalatable, while the same if drunk after eating an Indian berry is sweet. So mango fruits unripe and perhaps ripe ones too have to represent unpleasantness between persons while berry connotes agreeable relationship. In this connection the Tamil proverb meaning "The water drunk after eating berries would be as sweet and agreeable as the words from a person who is interested in you and who loves you; whereas the same drunk after eating a mango would be as displeasing as the words of a mother-in-law who is angry with her daughter-in-law and hence scolds her."

Pomogranate fruits are said to be one of the suitable presents to kings when going to visit them. King Vikramaditya of Ujjain is said to have been presented with those fruits by a Muni who courted his help in a sacrifice he was performing. Further the seeds sparkling like diamonds and rubies and the scarlet pomogranate flowers may verily be taken as symbols for love and friendship. A margosa tree has wonderful medicinal properties and as such may be regarded as the symbol of health.

The creeper of melons spreads over a very large area and consequently is symbolical of coming travel. In fact all such creepers when dreamt of may be taken to foretell coming travel.

Oranges are rather costly and as such might have been chosen for one of the symbols of wealth and enjoyment.

Grapes as fruits giving origin to exciting drinks are perhaps apt symbols for representing the coming excitement of joy. White and red grapes were chosen for pleasant emotions while the black variety for the opposite emotions of sorrow and suffering.

Fishing :—To dreams that one is catching fish by angling is often said to indicate affliction and trouble in seeking something one desires to get. In this connection the familiar expression of angling for one's property, one's daughter and so on may be noticed. Angling is generally making use of a trifle to win a big thing, in a figurative sense. Fishes and eels are symbolical of slippery things and hence one cannot be sure of a firm grasp. Uncertainty in anything means anxiety. Hence dreams of catching fish are interpreted to mean anxiety and trouble because of the attempt to grasp at things that are rather vague. Dreams of dry fish may perhaps mean good luck since there is no fear of their eluding one's grasp just as the living fish do.

Hairy Back :—The dream of a back full of hair may be taken to signify prosperity in the near future. As the back symbolises exertion, what grows out of it should perforce be profitable. If the same back is dreamt to be bruised or injured then it means weakness in or impediment to business.

Hair falling off :—Men and women may sometimes dream that their hair is falling off and that they in course of time find themselves bald. Hair stands for the tie of friendship and relationship. Universes are said to be hanging from the body of Devi suspended by hair

(the force of attraction.) So the falling off of hair signifies the severance of the link of relationship or friendship and the consequent falling off one by one of them on account of quarrel, ill-feeling and so on.

Infant :—Great and heavy anxiety is said to be foreboded by a dream in which a person nurses a baby or carries it about. A mother knows how laborious and wearisome a task the making a man of an infant really is. So the dream is symbolical of a period of anxiety one is passing through or yet to pass through.

Jetka :—To see a jet at your door in a dream is a sign of approaching illness either to you or to one you love. Generally a jet is symbolical of urgency and the most important of urgent calls is one concerning the life and death of a person to wit illness.

Lamp :—The dream of a lighted lamp or candle indicates the birth of a child often said to brighten the life in a family. If one dreams that the light is extinguished, then it is symbylical that brightness will disappear from a family by the death of a dear person.

Snake :—Seeing a snake in a dream indicates that there is an enemy near. If the creature bites him, then it means that he would surely do him serious harm. The interpretation is obvious and hence needs no further elucidation.

Sweet Meat :—If a man or a woman dreams that he or she is buying sweet meat, cakes etc, in a sweet meat seller's shop or prepared food in hotels, then it is prophetic of immense influence by friends newly made at a

place stayed in. A woman about to give birth to a child may consider a dream like this specially lucky. Additional food indicates additional men or women to feed. Hence the dream may be said to foretell acquisition of new friends or the birth of a new child.

The above are a few out of a very large number of dreams. As the general lines on which dreams may be interpreted have been given, it should be easy for the readers of this book to interpret almost any dream presented to them. Those that desire to have more of the dreams dealt with are referred to the companion volume of this book in which is described in detail not only about the mysteries of dreams, but also about all possible kinds of dreams, compiled, classified, arranged, interpreted and the why and wherefore explained.



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